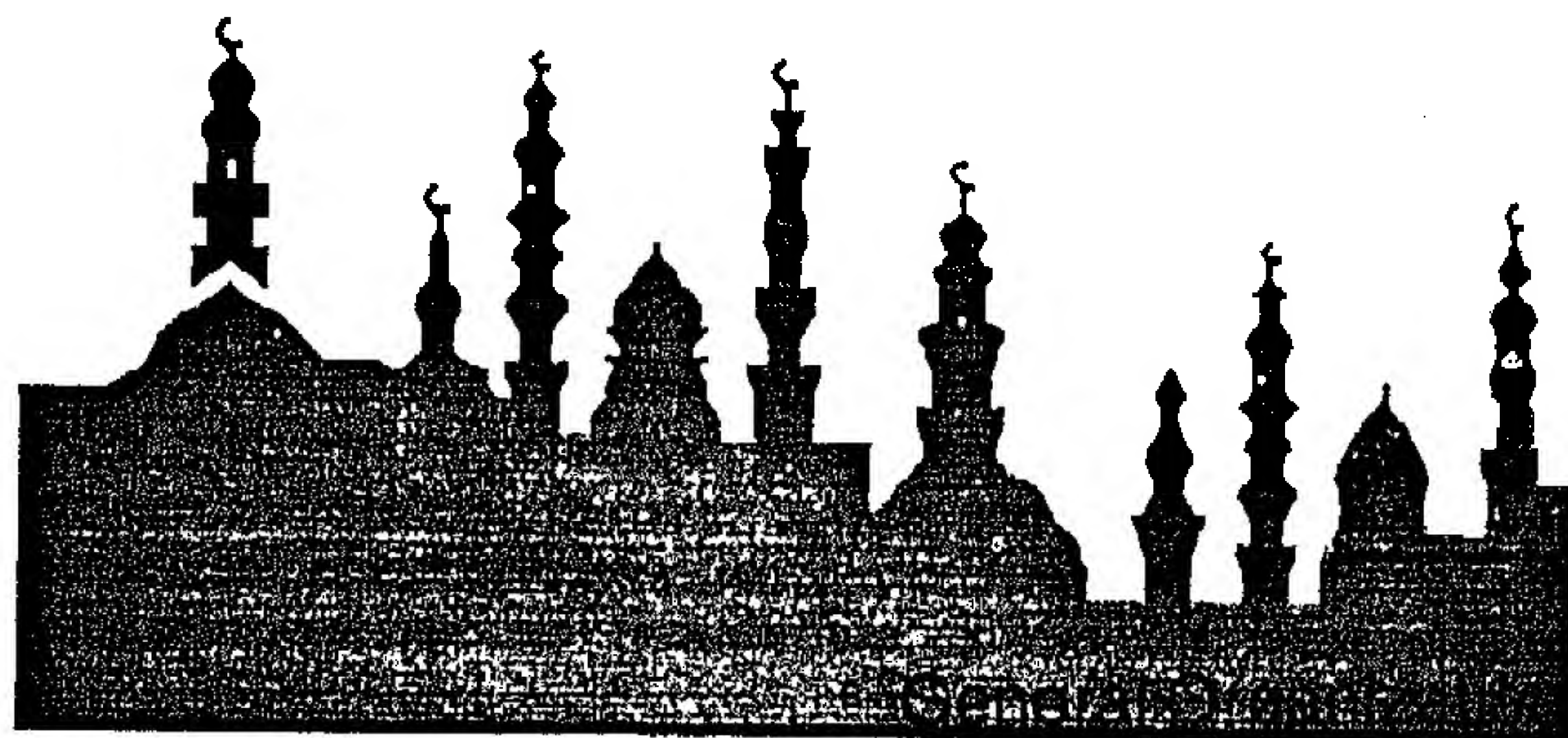


Wives of Mohammad
the Prophet
and
Wisdom of Polygamy

by

Abdul Ghany Abdul Rahman Mohammad



الأزهر
مجمع البحوث الإسلامية
إدارة البحوث والنشر

بسم الله الرحمن الرحيم

السيد الأستاذ / عبد الغنى عبد الرحمن محمد

السلام عليكم ورحمة الله وبركاته - وبعد
فردا على طلبكم المقدم للإدارة فتر ١٨/١/١٩٨٤ بمفهوم
منه متوافقكم " حكمه يسترد من زواج النبي صلى الله عليه وسلم "
المكتوب باللفظ لا بغيره
ففي شأنه الكتاب لا يوجد ما يخالف العقيدة الإسلامية
ولا مانع من نشره وتداوله على ثقافتكم الخاصة على أنه
ما جاء به من أخطاء فاضلة لخاصية القلم عند الطبع
وتفضلوا بقبول فائقه لا محذور
والسلام عليكم ورحمة الله وبركاته

محررانها ٤/٩/١٩٨٤

مدير عام
إدارة البحوث والنشر
محمود السيد عمر



Contents

• Preface	5
• Introduction	7

Part I

• Meaning of Arabic Terms used in this book	11
• A briefing of the Prophet's biography	13

Part II

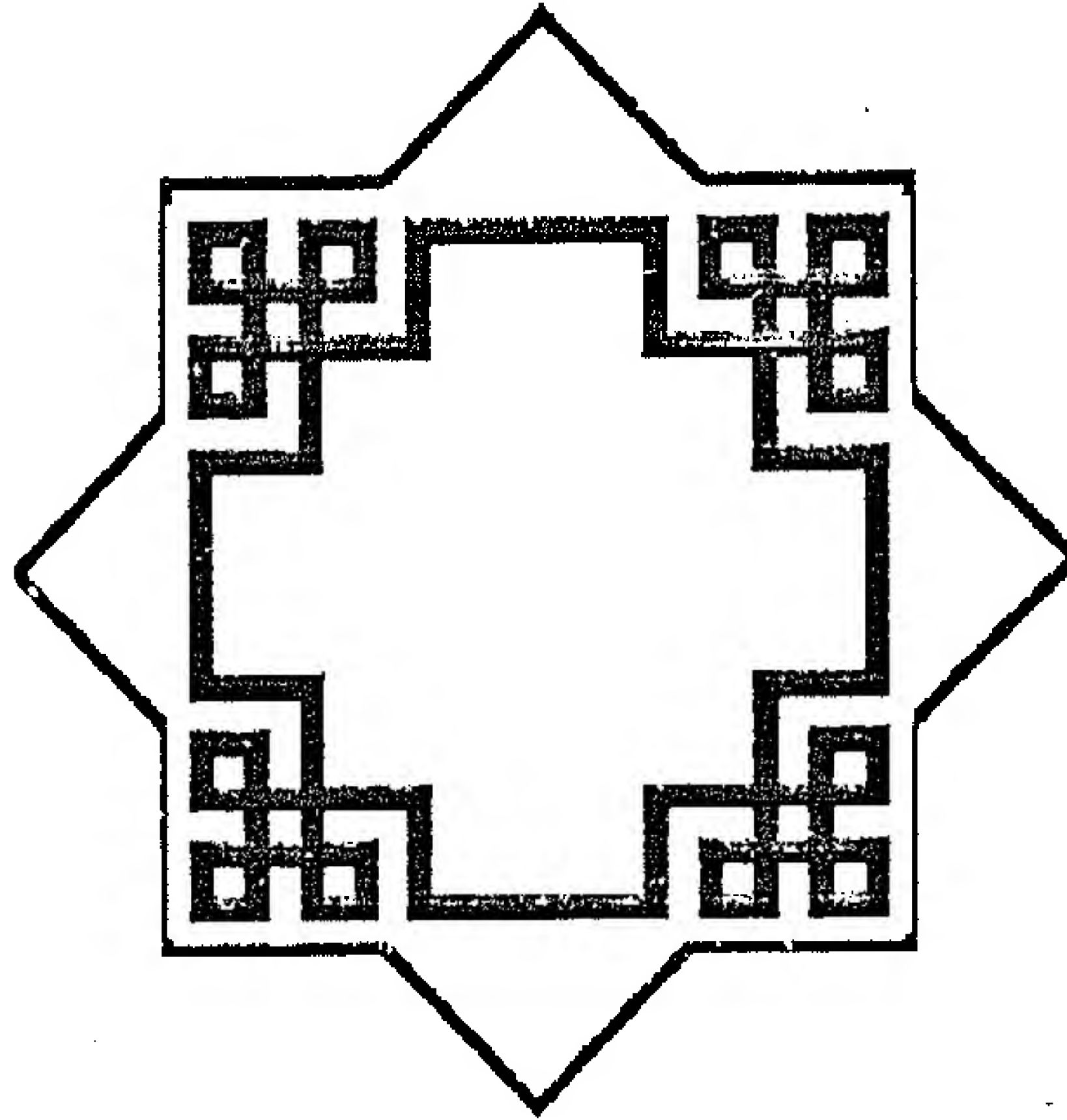
• The battle of Uhud.	25
• The Prophet and the the wisdom of polygamy.	27
• Polygamy in Islamic law.	30

Part III

• A Study in Prophet's Wives	36
1. Khadeejah (Bent) Khowailed.	39
2. Sawdah (Bent) Zamaah.	39
3. Aishah (Bent) Abibakr.	40
4. Hafsa (Bent) Omar Ibnulhattab.	41
5. Zainab (Bent) Khozaimah.	42
6. Hind (Bent) Abi-omaiyah Almakhzoomiyah (Omosalamah).	42
7. Zainab (Bent) Jahsh Al-assadiyah.	43
The Opinions of two orientalists of this marriage and the adequate answer to them.	45
8. Jowairiyah (Bent) Alhareth Ibno-abi-dorar.	50
9. Safiyah (Bent) Hay Ibno-akhtab.	50
10. Ramlah (Bent) Abusofyan (Om Habeeba).	51
11. Mariya (Bent) Sham-oon.	52
12. Maimoonah (Bent) Alhareth Alhelaliyah.	54

Part IV

• The Prophet's marriage and his opponents.	57
• Logical replies to some essential questions.	59
• Conclusion.	65
• Islam's achievement for Human Civilization in Prophet Moham- mad's era.	67
• Selected Arab Foreign References.	69





Preface

In the pre-Islamic age (the age of ignorance), women had no position in Arabia. It is the Glorious Quran that gave them legal rights and assured their position in the society which some were inclined to exaggerate. Prophet Mohammad was extremely generous to his wives. In the Glorious Quran, we have the chapter (Surah) «Women», so called because it deals largely with the rights of women. The period of revelation of this chapter was the month that followed after the battle of UHUD in the third year of Hijrah. In this battle many muslim husbands were either killed or captured leaving behind widows and orphans to be cared for, and the opening verses dealt with the declarations of the rights of women which they were deprived of among the pagan Arabs.

From the age of 25 to the age of 50, Prophet Mohammad had only one wife, Khadeejah, who was fifteen years older than him. He was devotedly attached to her and her memory lasted with him till his death. After she died, the legislation of polygamy started. The Prophet married a multitude of wives at a time. All those wives were previously married (all widows and one a divorcee) with the exception of lady Ayesah, daughter of his closest friend Abu Bakr, whom he married at her childhood at the request of her father. The marriages to widows formed pathetic cases for one reason or another. These women had lost their husbands in war except one whose husband was a captive.

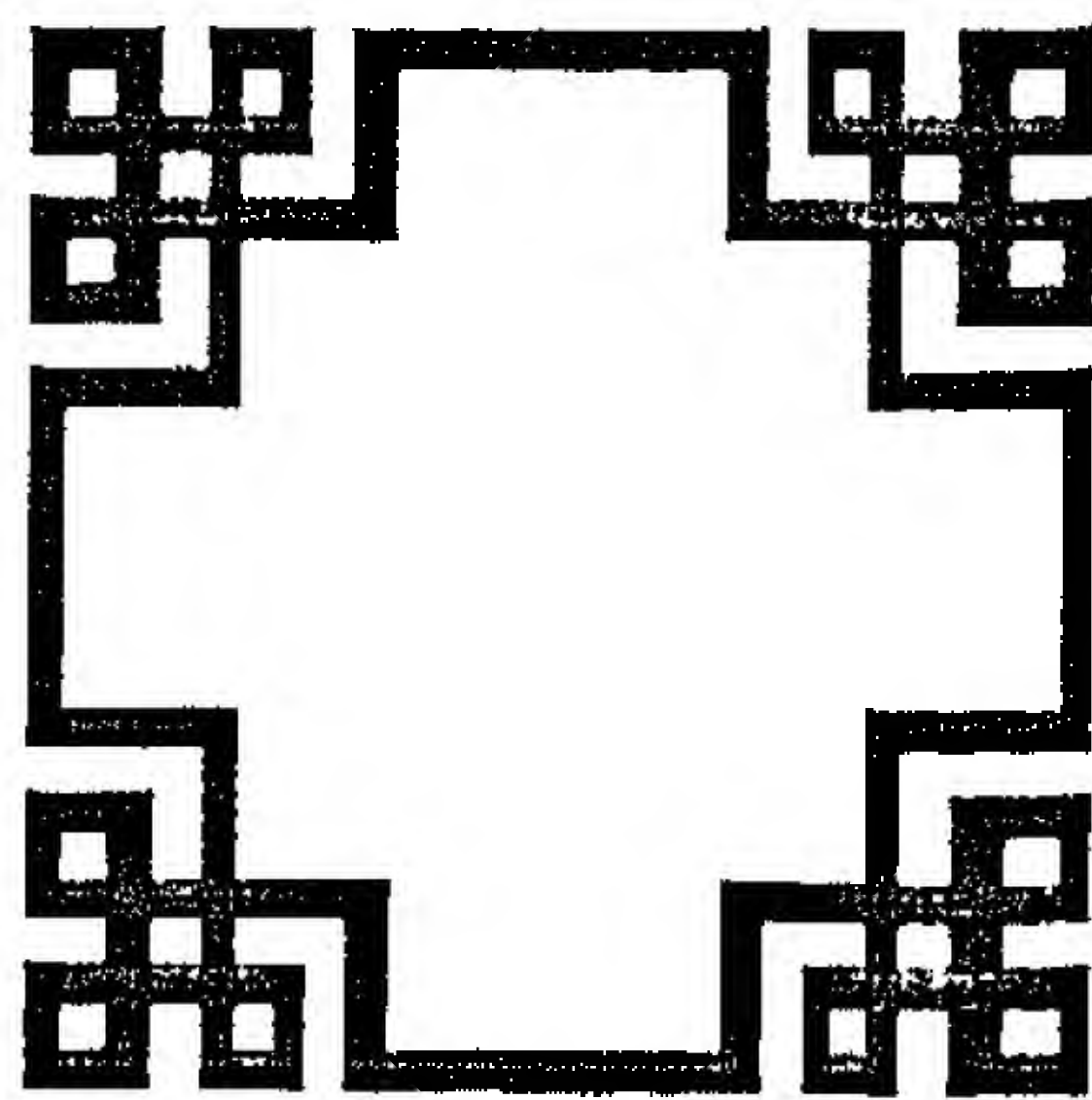
It is noteworthy to mention here that these marriages occurred at a period when the Prophet was heavily pre-occupied with the continuous campaigning and was always busy with the growing problems of the Islamic call as well as the expansion of the Islamic state in all directions. In fact Prophet had little time to spend with his wives.

Islam did not institute polygamy. It restricted the existing institution by limiting the number of man's legal wives by giving every woman a legal personality and respect and made every man legally responsible for his conduct towards every woman. Here the Prophet was to set a unique example of polygamous marriage, which by adopting it, men of that temperament could live a righteous life.

As head of the new Islamic state, the Prophet was permitted to have more wives than allowed to others. He was responsible for the support of women that had no protectors. Polygamy is of the nature of some men in some countries, and all men in some countries. Whether monogamy or polygamy should prevail in a particular country or period is a matter of social and economic convenience. The Prophet set a great example of polygamous marriage in spite of the traditions among the Arabs.

Most Orientalists held the view that the Prophet in having a lot of wives, meant excessive materialism, and failed to understand the wisdom behind these marriages.

My reply to the orientalists is that in their conscience they already approve of the system of monogamy. Yet, it is not wrong for other societies to adapt other systems. In the Arab society, the system of polygamy springs from the nature of the community as a result of the social atmosphere of the tribal community which preferred male children than females. Also, there is the fact that barren women prefer to share their husbands, who seek to have children, than to have no husband at all. Finally, polygamy is a natural social phenomenon easy to imagine among Arabs.



Introduction

In the name of Allah⁽¹⁾, the Beneficent and the Merciful. Praise be to Allah, Lord of the Worlds. May the blessings (of God) be upon Mohammad the seal of Prophets, His slave and messenger (may the blessings of Allah be upon his family, his companions and his followers in good deeds till the Judgement Day).

This book has been prepared mainly to meet the needs of Arab preachers who preach in English and intend to travel abroad. It is also meant to satisfy thinkers, researchers, and lovers of the truth of the Prophet's biography and Islamic history, and muslim expatriates who wish to know the truth about the Prophet's marriage life.

This book presents a brief summary of the life of the Prophet and his wives on one hand, and on the other hand the wide variety of their great activities in various situations related to believers and disbelievers.

It has been written in very simple language with concentration on important points. The aim of this book is to present the truth of the Prophet's polygamous marriages to muslims and non-muslims, English readers, members of other religions, as well as orientalist, who accused the Prophet of lust and other severe charges as a result of lack of knowledge of culture. They should read more and more about the Prophet's life. I feel very sorry when I read or hear fabrications and false rumours with severe offensive languages against the Prophet and his wives (the believers) but if European translators had studied Arabic language and its literature properly, they would have written the truth and nothing but the whole truth about Mohammad the Prophet and his biography.

The reason that made me write this book is that I teach English at the Academy of Arts in Egypt. There I was the only teacher who was often questioned by foreign professors working in the same academy about the Prophet Mohammad, his wives and the wisdom of polygamy.

I am indebted to Mr. Marmaduke Pictall, of the British nationality, for making use of his translation of the meaning of the Glorious Quran. I

(1) See at page of Meaning of Arabic Terms.

used this translation of the Quran verses in my book, on the wisdom of the Prophet's wives and his polygamy, for the following reasons:

Firstly: Because it is the sole translation that has been reviewed, ratified and recognized by the Islamic Researches Academy of Al-Azhar Al-Sharief dated 21st February, 1973, Cairo, Egypt.

Secondly: Because it is a clearer translation to the English concept because Mr. Picktall himself is an Englishman and his mother-tongue is English too.

Thirdly: Mr. Picktall is a muslim and Islam is his religion. I am grateful to him for his work.

I have tried to do my best in producing this book as a modest attempt by an Egyptian muslim whose mother tongue is Arabic and not English.

I am therefore appealing to my dear readers not to hesitate to send their observations to the Publisher House which will be taken into account in my second edition by God's will.

I hope also that this introduction may cast the lights upon the contents of this book.

I think that the English library is still in need of this sort of religious books.

Finally my thanks are due to all those who have helped me either by criticism or advice.

Cairo, Egypt.

Abdul Ghany A. Mohammad



Part I

- Meaning of Arabic Terms used in this book
- A briefing of the Prophet's biography

Meaning of Arabic Terms used in this book

Allah: this is the Arabic word for God. It has no matching derivation in the English language. So it had been maintained in its Arabic term and meaning in this book.

Abd: slave.

Abu or Aby: father

Al-Amin: the worthy of trust (trustworthy).

Al-Islam: to surrender to Allah. It is the last heavenly religion which Prophet Mohammad established.

Al-Ka'aba: The Oldest House of worship of the one God on earth and muslims direct their faces towards it, during prayers.

Bint or Bent: daughter.

Bani: clan or family.

Caliph: A rank given to muslim rulers after the Prophet's death.

Coptic: Egyptian christian.

Dinar: An Arabian coin - Sovereign Guinea.

Hijrah: The flight of the Prophet from Makka to Madeena on 16th July, 622 A.D.

Iben or Bin, Ben: son.

Ibrahim: Abraham.

Muslim: one who surrenders (submit) to God's Will and Purpose.

There are two verses which refer to the origin of this word (Muslim) in the Quran: «Your father Abraham he hath named you muslims of old time» (The Pilgrimage, v. 78) «And I am commanded to be the first of those who surrender unto Him» (The Troops, v. 12).

Soora, Surah, Surat: chapter.

Um or Om: mother.

Uhud: A mountain near Madeena.

Yathrib: Old name of the present city of Madeena in Saudi Arabia.

A Briefing of the Prophet's Biography

The Prophet's Birth:

Mohammad the son of Abdullah, the son of Abdulmottaleb of the tribe of Qoraish, was born in Makka⁽¹⁾ in the year 571 A.D. «The elephant's year» (A herd of elephants was led by Apraha of Ethiopia⁽²⁾ to destroy the House of Allah). Before he was born, his father died at the age of twenty-four during his tour to (the Levant⁽³⁾ and was buried in Almadeenah⁽⁴⁾. Thus he was protected first by his grand-father Abdulmottaleb, and, after his grand-father's death, by his uncle Abu-Taleb. His mother died when he was six years old.

His Youth and First Marriage:

Mohammad began his life as a shepherd boy. Then he travelled with his uncle for trading to the Levant. Afterwards he made some journeys in the service of a wealthy widow named lady Khadeejah because of his honesty he transacted the widow's business.

When Mohammad proved that he was trustworthy, and after lady Khadeejah's servant Maysarah, who has accompanied the Prophet on his journeys several times, gave a good report of Mohammad, the lady became very fond of him. Yet, it never occurred to Mohammad to marry the Lady since on one hand she was fifteen- years older than him, and on the second hand she was by far wealthier. Nevertheless, the Lady sent her friend "Nafeesah" with a marriage proposal to the Prophet.

Finally the Prophet married the Lady Khadeeja. Though she was fifteen years older than him, the Prophet was very happy with her. On the whole this marriage gave him a great influence and rank among the notables of Makka.

When the Prophet was young, he learned the arts of fighting which

(1) The spiritual capital of Islam lies in the west of Saudi Arabia.

(2) The oldest christian country that lies in the eastern part of Africa.

(3) Comprising Syria, Jordan, Palestine and Lebanon.

(4) The second sacred city of Islam north of Makka.

was the habit of the Arab youth, but he did not approach the inns (bars). He hated, very much, the worship of idols. He was also known for his honesty in dealing with his fellow men and the people of Makka called him Al-amin (The trustworthy).

The Black Stone:

When the idolators began to renew Ka'aba, they set up its walls to the height equal to the erect man. Then they wanted to put the Black Stone (a stone came from Paradise) in its place. The tribes differed and they were about to conflict. At last they said: "If any newcomer will come in the Ka'aba now, he will put the black stone in its place". Suddenly, Mohammad came and he put his cloak under the stone and requested every tribe head to hold on one of its part till they put it in its present place, so all the tribes became one family.

His Character:

The Prophet was a humble man of such devout intelligence, that God described him in the Glorious Qur'an: «And lo! thou are of a tremendous nature»⁽⁵⁾. He was a lover of quiet and solitude. From time to time, he used to retire from his family and went to the "Hiraa" cave on a hill near Makka, to reflect of the creation of the heavens and the earth.

Lady Khadeejah encouraged him and she used to send him food to the cave.

The First Revelation of the Glorious Qur'an:

One night toward the end of the month Ramadan⁽⁶⁾, when he was forty years old, Mohammad was in the cave when he heard a voice saying the following:

The angel: Read.

Mohammad: I do not know how!

The angel: Read!

(5) The Pen, verse 4.

(6) The Arabic month and it was said that all the heavenly scriptures including the Glorious Qur'an had been revealed.

Mohammad: I do not know how!

The angel: Read.

Mohammad: What should I read?

The angel: Read in the name of thy Lord Who created. Created man of a clot. Read; and thy Lord is the Most Bounteous; Who taught by the pen; taught man that which he knew not⁽⁷⁾.

While the Prophet was going out from the cave, he heard the same voice saying: «O Mohammad, you are Allah's Messenger, and I am Gabriel». Then, he raised his eyes and saw the angel in the likeness of man standing in the sky above the horizon. Suddenly, the angel vanished.

Afterwards, he returned home in great distress of mind. His wife Lady Khadeejah re-assured and supported him and told him that he will be the Prophet of his people.

The Islamic call spread in secret:

The Prophet began to preach only his family, his kinship and his close friends for the first three years of his mission to worship the One God secretly.

The spreading out of the Islamic call in public and the hostility of Qoraish towards him:

At the end of the third year, Allah commanded his Messenger to preach mankind in public to worship one God only, and to abandon the worship of idols and statues. At the beginning of his call, the people of Makka charged the Prophet with a little madness and they became actively hostile mocking and insulting him. The most hostile among the people were his uncle Abu-Lahab and his wife and Abu-Jahl. On the other hand, the disbelievers began to torment their slaves who believed in Islam and deject Mohammad's followers, but the Qoraish tribe hesitated to hurt the Prophet because his uncle Abu-Taleb protected him. In the same time Qoraish requested Abu-Taleb to abandon Mohammad or prevent him from spreading the Islamic call, but he refused.

(7) The Clot, verses 1 - 5.

Omar Ibnulkhattab in Islam:

Omar became a muslim before the time of departure of the Prophet Mohammad from Makka to Almadeena. The Prophet suggested to muslims in Makka to sell their properties and to migrate to Ethiopia. Omar had a strong influence over the Arab in Makka, so he protected the muslims from idolators and supported them. The surrender of Omar caused unaukwards Makka's people. Because he was such a great man and everybody feared from him. Omar prayed in public with muslims before the Ka'aba.

Then Qoraish made a social, economical and commercial boycott of Mohammad's family. Moreover, they suspended a sheet on Ka'aba provoking not to deal with Mohammad and his family which made them leave Makka for a district towards the east of the town and stayed there for three years before they returned back to Makka.

The Messenger and the Poets:

It is known to Arabs that the poets played a very important role in pre-Islam. The better a poet is, the more proud his tribe is made. They also played important roles in politics especially in the time of war and peace by their statements.

In the Messenger's era, most of the remarkable poets recognised him and the inimitable Glorious Qur'an. Then they believed in Islam, e.g., Labeed the poet of Qulab's tribe (one of the Howazen tribes), another one was Al-a'asha, the wanderer poet, who praised much the Prophet in many occasions. It is noteworthy to mention Hassan Ibn-Thabit the poet who followed the Prophet for a long time and praised him very much. But the Prophet didn't like their poems for two reasons.

- The poetry was the most beautiful idols-feature in the Arab's life in pre-Islam era.
- The Glorious Qur'an dispised poets according to the following verses:

«As for poets, the erring follow them. Hast thou not seen how they stray in every valley! and how they say that which they do not» (The Poets Surah, verses 224 - 226).

The Immigration to Ethiopia:

There were a few of new converts to Islam who were unable to defend themselves against the oppression of the idolators and they undertook much torment. Then, after a while, the Prophet advised them to immigrate from Makka to Ethiopia (the christian country) to live there in peace, but Qoraish were seriously alarmed and they were also much worried because of conversion of Omar Ibnulkhatab.

The year of sorrow:

In one year, the Prophet's uncle Abu-Taleb died, after a short period of time his faithful wife Lady Khadeejah died too. Thus, the Prophet named this year (The year of sorrow) because his wife had provided him with wealth, kindness, love and sympathy. Also, his uncle Abu-Taleb had given him protection and support.

In spite of his sorrow, Mohammad, Peace be upon him, resumed his activity to spread the worship of One God, so he travelled to the famous town in which the wealthy Arabs live, called Alta'if, south of Makka to convert Thaqeef tribe to Islam but there was a friendship between its people and Qoraish, so they urged their children and their slaves to throw stones at the Prophet who was injured and returned back to Makka with disappointment.

Prophet's Trip to Heavens:

After the death of both his uncle and wife, and because of his failure to convert the Thaqeef tribe, the Prophet was very grievous. Allah compensated him very much by this spiritual trip at the end of Rajab (the Arabic month), by night from the Inviabable place to the far mosque in Jerusalem where he was taken up through the seven heavens in presence of Allah. There he saw the result of the good deeds in the Paradise, and the ill deeds in the fire. In this night, God imposed five prayers per day unto every muslim. When the Prophet landed back on earth, he told his folk what he had seen in the heavens. At the first moment they found it difficult to believe him, but as a proof to convince them he told them that a camel caravan was coming from Syria on the way to Makka, and that a

camel among them was sick and this caravan would arrive at the sun-set on an appointed day. At last, the Prophet's speech came true and his folk believed him.

The first pact of Al-aqabah:

In the eleventh year of the beginning of the Islamic call, a little group of men of the two tribes, Aws and Khazraj from Yathrib (Almadeena), came to Makka for trade and pilgrimage. The Prophet took this chance and stated the new religion to them, they were convinced by the worship of One God, and they told their tribes about the Prophet and his noble call.

In the next year, they returned back to Makka and met with the Prophet. They supported him and asked him to send his pupil Mos'ab Ibn-Omar to teach them the Glorious Qur'an.

The Second pact of Al-aqaba:

In the thirteenth year of his Mission, seventy-three muslims and two women came from Yathrib to Makka to support the Prophet firmly and they invited him to their town, and the invitation was accepted for the following reasons:

- 1- The Messenger required a peaceful town to continue spreading God's message.
- 2- Yathrib's people were very eager to have a political alliance against the Jewish tribes.
- 3- To lessen the hostility amongst the two tribes (Aws and Khazraj).
- 4- Yathrib was a native of his aunts, and his father's grave was there.

A Plot to murder the Prophet (622 A.D.):

When Qoraish knew of the support of the Yathrib folk to the Prophet, its leaders conspired with the other Makka's tribes that each tribe should send a strong youth to join in the murder of the Prophet. As soon as he was informed of their plot, the Prophet commanded all muslims to sell their properties and leave Makka to Yathrib as soon as possible.

Abu-Bakr bought two riding-camels for this trip. When God commanded the Prophet to depart, it was the same night appointed for his murder, and the murderers were in front of his house. The Prophet gave his cousin Ali his cloak to lie down in his bed in his place, then he left the house (it is said a dusty wind overlayed the murderers to blind them). So, he went out to Abu-Bakr's house to accompany him and they were followed by Abu-Bakr's son and daughter and his herdsman bringing their food for comfulage.

On the next day, Qoraish was surprised of the Prophet's departure and they persued him all the way to the cave where the Prophet and his companion were hidden for three nights, but they could not see them. Then the Prophet and his companion arrived in Almadeena. Back in Makka the Prophet's cousin Ali returned everything that the Prophet was trusted to its owners.

The Prophet arrived in Almadeena on the 20th of September, 622 A.D. Later on, Caliph Omar Ibnulhattab made this date the beginning of the Hijrah calendar.

The Messenger's government in Almadeena (622 A.D - 1 H.):

The Messenger became a leader for a lot of muslims in Almadeena and he arranged them carefully. The first task was to build a new mosque as a headquarter where all muslims could study the matters of religion and life. Mohammad made brotherhood between the immigrants from Makka and the supporters (Al-ansar) of Almadeena to strengthen the ties of unity and to establish the new Islamic community in Almadeena.

In the same year, he married Lady Aishah at the age of ten years on the request of her father Abu-Bakr, who was his closest friend.

The great Badr battle (623 A.D - 2 H.):

After the Messenger settled in Almadeena, and during the month of Ramadan, he sent a group of muslim to oppose a commercial caravan that belonged to Qoraish and was led by Abu-Sofyan (the new leader of Qoraish). The latter informed his tribe of the expected muslims' raid. At once, Qoraish sent a thousand fighters and attacked the Messenger's

army which consisted of a hundred believers. The result was that Mohammad triumphed because God sent unseen soldiers to support His Prophet and the believers, and the battle's results were the following:

- 1- A lot of idolators were captured.
- 2- The first battle between a state of idols and the state of Islam was in the benefit of the latter.
- 3- Muslims acquired a prestige among the Arab tribes.
- 4- Muslims became more attached to their religion and more ready to sacrifice themselves for their beliefs.

Uhud's battle (624 A.D - 3 H.):

After Qoraish had been defeated in the battle of Badr, they began preparing themselves to revenge their defeat. The next year, Abu-Sofyan led a 3000-man army to attack Almadeena. As soon as the Messenger was informed, he went out of his town with a thousand Muslims and camped on the top of the Uhud mountain in front of Almadeena, and commanded the archers to take their posts and not to leave them for any reason and whatever the battle's result would be. The two armies met and Muslims were victorious in the beginning, so the archers left their posts for the booty. Then, Qoraish took the chance and attacked the Muslims from behind. As a result, a lot of Muslims were killed including Hamzah (the Messenger's dear uncle). Qoraish returned back to Makka triumphant, hoping that the next battle will end in wiping the Muslims off Yathrib.

The Trench Battle (Clans) (626 A.D - 5 H.) :

Qoraish began to well equip their army. They also held some treaties with other tribes and allied with Jews of Almadeena to fight Muslims. As soon as the Messenger was informed, he consulted with his companions and finally agreed on Salman the Persian's plan which stated that Muslims should dig a trench around the northern side of Almadeena to prevent the idolators' pact from attacking from that side, and he himself participated in digging it. Then the allied armies of the idolators and Jews (10,000 men) besieged Almadeena for a long time. One night Allah sent a

strong storm that blew the camps of idolators, so made them think that a muslims' attack was occurring to blindly fight themselves! It ended with destroying their force and compelling them to leave the battle field returning back to Makka as losers.

This was a new victory for the muslims. They achieved it by their patience, endurance of the seige, their leader's good strategy and, in first, the help of Allah.

The punishment of Bani Qoraizah, the Jewish tribe:

The attempt of the Jewish tribe "Bani Elnadeer" to murder the Messenger, went in vain. The Messenger dismissed them from their homes. After the Muslims triumphed in the trench battle, the Messenger sent an army to fight Bani Qoraizah who broke the pact with the Prophet and requested him to retain their own homes.

Therefore, the Messenger led a campaign against them, and he besieged them for a fortnight till they surrendered. Then he and them accepted the judgement of Saad Ibn-Mo'az who condemned their men 70 death and slavery for their women and children.

The truce with Qoraish - Alhodaibeya (626 A.D - 6 H.):

The Messenger went out with a lot of muslims to Makka on pilgrimage but Qoraish prevented them from entering the holy town. So, the Prophet sent Othman Ibn-Affan for information while he sat under a tree in Alhodaibeya, receiving an oath from all muslims stating that they would stand firmly with him.

At the same time, Qoraish sent a delegation to sign a truce with muslims and the important conditions were as follows:

- 1- For the first time Qoraish had recognised the Prophet.
- 2- The Prophet must send back any new converter from Qoraish without his guardian's permission.
- 3- Qoraish should not send back anyone who converts from Islam.
- 4- The Prophet must return back to Yathrib without a visit this year

and may come back in the next year for three days only for this purpose.

5- Truce period is ten years only.

Khaibar's Campaign (627 A.D - 7H.):

The Messenger led a military campaign against the Jews of Khaibar in the north of Arabia. He defeated them and their forts fell down one by one into his hands. Later on, in the reign of Caliphate Omar Ibnulkhatab all Jews were expelled from the Arabia.

The call to kings to believe in Islam:

The Messenger benefited from the truce with Qoraish by sending envoys with manuscript to the kings, princes and rulers of Asia and Africa to embrace Islam. The most important messages were the following:

- 1- A message to Hercules, the emperor of the Eastern Roman Empire, who received it with good manners.
- 2- A message to Kesra, the emperor of Persia (Iran), who threatened to kill the Prophet; the latter foretold that Kesra would be killed by his son. Finally, the prophecy came true and the killers became muslims.
- 3- A message to Najashi, king of Ethiopia, who sent with the Prophet's envoy all the muslims immigrants with presents in 2 ships.
- 4- A message to Moqawqas (archbishop) of Egypt, who received it with good manners and forwarded two girls as present to the Prophet. The Messenger married one and the other has been married by Prophet's poet Hassan Ibn-Thabet.

Mo'a-ta's battle (628 A.D - 8 H.):

In this year, the Messenger sent three thousand muslims under the leadership of Khalid Ibnulwaleed and the army arrived at Mo'a-ta near Maan (a town south of Jordan which belonged to the Eastern Roman Empire). On the other hand Hercules the emperor of Rome sent also 100,000 soldiers although the Islamic army fought for a short time bravely and pulled out in peace to Almadeena.

Conquering Makka (630 A.D - 8 H):

After two years, the idolators of Makka broke Alhodaibeya agreement by raiding on Khozaa tribe which was loyal to Muslims. Thus the Messenger went out to Makka with ten thousand men and conquered it without fighting. The Messenger addressed the idolators of Makka saying: «Who stays in his house will be safe, and that who enters Abu-Sofyan's house will be safe». Also declared: "What do you think I am doing to you?". To be brief I say that the conquer of Makka had a good influence on the spread of the Islamic call among the Arabic tribes, especially, after the Kaaba became the Holy Place where muslims turn their faces when praying. Afterwards, the messenger yielded the Najran and Oman christian tribes.

Honain battle (630 A.D - 8 H.):

The Messenger was informed about the readiness of the two tribes of Thaqeef and Hawazen to fight him under the leadership of Malik Ibn-aof, who brought his family and wealth behind the soldiers lest they escape from the battlefield in Honain valley.

The Messenger went out with 12,000 men of muslims. As soon as the day light broke out, the idolators attacked the muslims who lost order and started to escape. At once, the Messenger cried upon them to come back and fight as the idolators went out from their caves which protected them. So, muslims returned back and killed them till what was left of them retreated and muslims were victorious once again.

After that, the Messenger went to Taif town, and beseiged it, and for the first time he used tanks and artillery against the idolators. But the Thaqeef tribe threatened the muslims to cut the gardens. Meanwhile, it was Zolqida (a holy arabian month) so the Messenger stopped the war till this month would end. Finally, the two tribes came to the Prophet and acknowledged Islam.

Tabouk's battle (631 A.D - 9 H.):

The Messenger began to spread the worship of One God all over the world. So, he went out with an army and reached Tabouk, near the Levant boundries where many Arab tribes loyal to the Romans were getting

ready to fight him, nevertheless when the Islamic army reached Tabouk, those tribes came to him in peace and believed in Islam. Afterwards, the Messenger sent another army with the leadership of Khalid Ibnulwaleed to Dawmatuljandal town and yielded it easily to Islam.

Delegates' year (631 A.D - 9 H.):

In this year, a lot of Arab delegates came to Almadeena from all over Arabia declaring their belief in Islam to the Messenger, and the Glorious Qur'an has stated the following:

«When Allah's succour and the triumph cometh, And thou seest mankind entering the religion of Allah in troops, Then hymn the praises of thy Lord, and seek forgiveness of Him. Lo! He is ever ready to show mercy»⁽⁸⁾.

The farewell pilgrimage (632 A.D - 10 H.):

In this year, the Messenger went out with more than a 100,000 muslims to the Arafat's mountain, where the Messenger threw his immortal speech which all muslims consider as a permanent constitution for the Islamic state claiming the equality among mankind and indicating the values and rules of Islam saying: «O! mankind, your God is One, your father is one, you belong to Adam, and Adam was created out of dust. The best of you unto Allah is that who is righteous and pious. The most righteous is the best muslim whether he be an Arab or Persian. O my Lord! I told them, O my Lord! you do witness».

The death of the Messenger (633 A.D - 11 H.):

Three months later after the Farwell Pilgrimage was over, the Messenger caught a fever which gave him only little time. He died on Monday, the twelfth of Rabee the first (an Arabic month). He was aged sixty-three.

By the time of his death, he had stayed in Almadeena for eleven years. He was buried in the mosque of this town.

(8) Soccour Surah, v. 1 - 3.



Part II

- The battle of Uhud.
- The Prophet and the wisdom of polygamy.
- Polygamy in Islamic law.

The Battle of Uhud

It is better to mention in this book the Uhud battle because it was the cause of the Prophet's polygamous marriages.

In that battle, many archers of the Islamic army, who were mainly husbands, were killed leaving behind them widowed wives and orphan children with no supporters or protectors.

In the third year of the Hijrah, the idolaters of Makka came against Almadeena with an army of 3000 men to avenge their defeat in Badr battle in the previous year and to destroy the muslims' strength at their new home. When the Prophet knew of the idolaters' plan, he left Almadeena and settled with his army near the Uhud mountain. He put 50 archers on the mountain to cover his back. His army was made up of a thousand men.

At the beginning of the battle, the muslims were victorious, but this was changed to something near defeat by disobedience of the Prophet's command by the band of fifty archers who were placed to guard the back of the Islamic army. Unfortunately, those men feared that they might lose their share of the spoils of war, and ran to join the others leaving a way open for the idolaters cavalry.

Soon the idolaters took the chance and attacked the muslims and inflicted considerable loss upon them, that even the Prophet himself was wounded in the battle. Suddenly a cry arose that the Prophet had been killed and the muslims were in despair till some one recognised the Prophet and cried out that he was alive. Then, muslims rallied to the Prophet side and pulled away in some sort of order. The idolaters' army also pulled away after the battle.

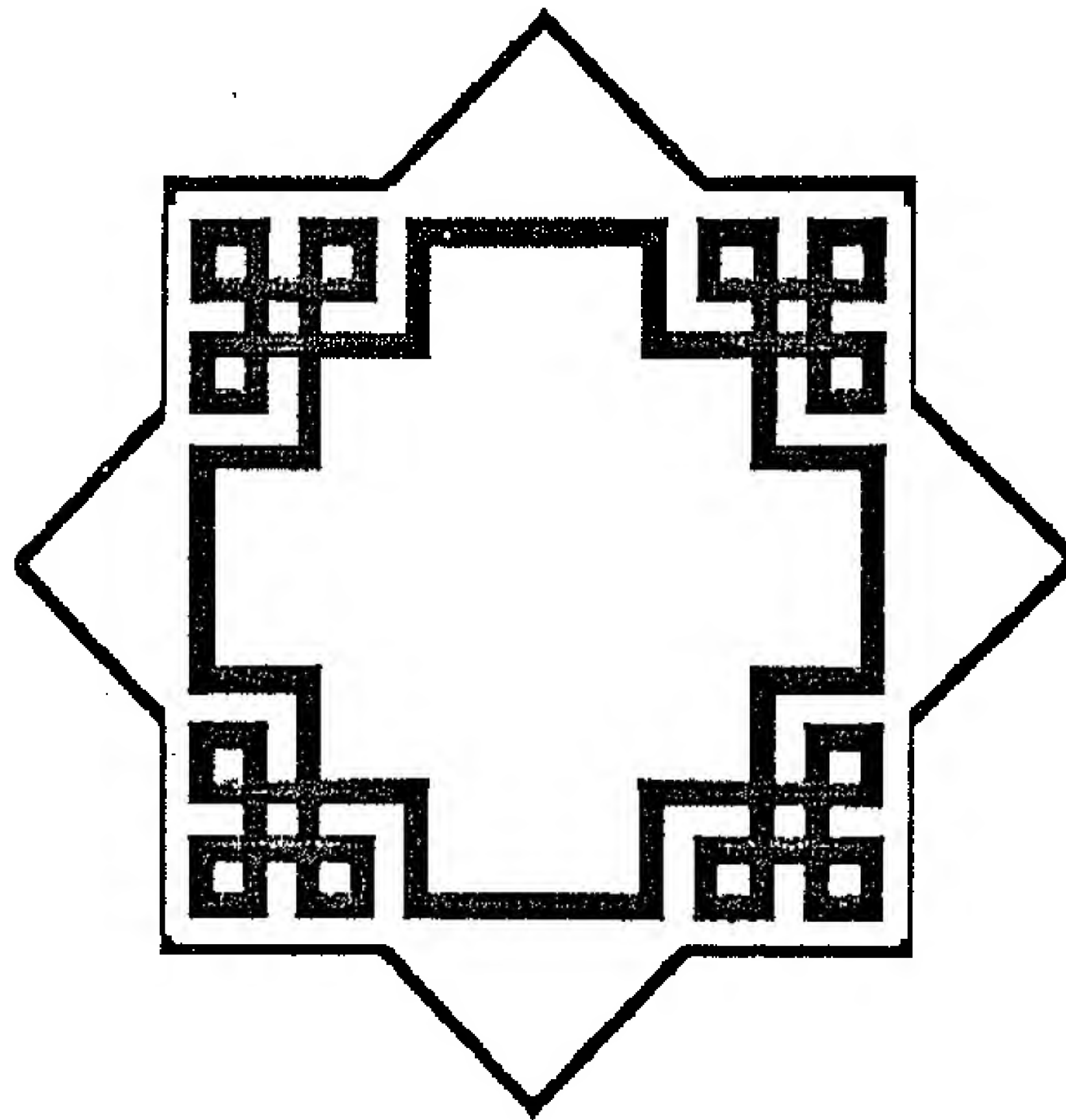
In this battle, the wives of the leaders of Qoraish had been rough on their army to encourage their men by their presence and songs. Hind, the vengeful woman and the wife of Abu-Sofyan, plucked out Hamza's liver (the Prophet's dear uncle). Publicly, she tried to eat it! Why? Because she has vowed before people of Makka.

After the battle of Uhud, the Prophet again went out with the survivors of his army in order that Qoraish might hear that he was in the bat-

tlefield and that would prevent them from attacking Almadeena in its weakened state. On the other hand, many wounded men went out with the Prophet.

Tradition tells how a friendly nomad met the muslims and then afterwards met the Qoraish army, then he was questioned by Abu-Sofyan, he said that the Prophet was seeking vengeance with an additional force. According to that report, Abu-Sofyan decided to come back to Makka.

So a few months after this battle, the Women Surah was revealed to handle the new situation of defeat by some laws of women rights, marriage, divorce, inheritance and death.



The Prophet and the wisdom of Polygamy:

A lot of people, especially the Christians, the Jews and the believer muslims, whether in the old times or now, are very eager to know the wisdom of the Prophet's polygamy. Also the muslims youth nowadays are very keen to know the truth which can be summarized in the following points.

- 1- It was not until he was 25 years old that the Prophet married Lady Khadeeja who was fifteen years older. He was strong, active, and attractive, yet he married no other lady while the Arab youth were all polygamists.
- 2- The Prophet has lived with Khadeeja for twenty-five years. After her death (three years before Hijrah), the Prophet began to marry the other wives at approximately the age of fifty years old.
- 3- The history of the Prophets shows us that there were Prophets who had a lot of wives such as David⁽¹⁾ who had married ninety-nine wives; Solomon⁽²⁾ who had as many as 700 wives and as many as 300 concubines.
- 4- The question is: Why did the Prophet Mohammad married those twelve women?

The answer is for some reasons:

- a. The propaganda for the new religion requires new preachers to spread the Islamic among the idolaters of Makka (the spiritual capital from the ancient Arab till now) and on the large scale in Arabia peninsula).
- b. The Marital relationship is one of methods to spread the new religion among the tribes and people all over the world. No doubt each tribe must honour the son-in-law or the brother-in-law. So, most of the Arab tribes were very happy to trust in Islam.
- c. By these marriages the Prophet saved some wives' souls from family's vengeance and torment sooner or later.

(1) The Glorious Qur'an-Sad., v. 21 - 26.

(2) Dr. Ahmad Ghalwash: The religion of Islam. v. 1, p. 91.

- d. Others of them, the Prophet has rewarded them for their new belief (Islam).
 - e. The Prophet made each wife a preacher to Islam. He taught them all that they needed to do to ensure the eternal Paradise, and to teach other women the good behavior and deeds.
- 5- The Prophet's marital life did not go on according to his desires as a human. It was commanded unto him by Allah.
 - 6- It shows what a great and wise husband the Prophet was to hold all these wives who vary widely in race, color, nationality, origin, age and personality.
 - 7- The Islamic history is owed to the Prophet's wives because they accompanied him in his battles and everywhere he went, to help him renew his activity so that he might carry on with the heavy burdens that he was holding.
 - 8- According to these explanations, the Prophet's marriages has clear meanings in the spheres of politics, society, legislation and warfare.

To be brief, I can say that polygamy is from Allah and not from the Prophet according to the following verses:

- The Clan, 37: « ... So when Zeyd had performed the necessary formality [of divorce] from her; We gave her unto thee in marriage ... ». The verse.
- The Clan, 50: « O Prophet! We have made lawful unto thee thy wives unto whom thou has paid their dowries ...». The verse.
- The Clan, 52: «It is not allowed thee to take (other) women henceforth, nor that thou shouldst change them for other wives even though their beauty».
- Banning, 1: «O Prophet! Why bannest thou that which Allah hath made lawful for thee, seeking to please thy wives? and Allah is Forgiving and Merciful».
- Banning, 5: «It may happen that his Lord, if he divorce you, will give

him in your stead wives better than you, submissive (to Allah) believing, pious, penitent, devout, inclined to fasting, widows and maids».

It is noteworthy that life in the Prophet's household was in accordance with the Quranic programme. The wives have duties, certain behaviour to follow, reward and punishment according to the following verses:

Their duties: The Clans, 33: «And stay in your houses Bedizen not yourselves with the bedizenment of the Time of Ignorance. Be regular in prayer and pay the poor-due, and obey Allah and His messenger. Allah's wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing ».

The Clans, 34: And bear in mind that which is recited in your houses of the revelations of Allah and wisdom. Lo! Allah is Subtile, Aware ».

Their behaviour: The Clans, 32: «O ye wives of the Prophet! Ye are not like any other women. If ye keep your duty (to Allah) then be not soft of speech, lest he in whose heart is a disease aspire (to you) but utter customary speech».

The Clans, 59: «O Prophet! Tell wives and thy daughters and the women of the believers to draw their cloaks close round them (when they go out). That will be better, so that they may be recognised and not annoyed. Allah is ever Forgiving and Merciful».

Their reward and punishment: The Clans, 28: «O Prophet! Say unto thy wives: "If ye desire the world's life and its adornment, come! I will content you and will release you with a fair release».

The Clans, 29: «But if ye desire Allah and His messenger and the abode of the Hereafter, then lo! Allah hath prepared for the good among you an immense reward».

The Clans, 30: «O ye wives of the Prophet! Whosoever of you committed manifest lewdness, the punishment for her will be doubled and that is easy for Allah».

The Clans, 3: «And whosoever of you is submissive unto Allah and His messenger and doeth right, We shall give her reward twice over, and We have prepared for her a rich provision».

Polygamy in Islamic law:

In the pre-Islamic period, Arabs, whether urbans or nomads, granted women a limited liberty because they were useful members in the nomadic life. They were to bring water and watch out for the sheep and to extract milk from the cattle and make food. But the nomadic life made fathers in need of sons rather than daughters, because some will become the tribe's soldiers and defenders, and in the same time the invader who make raids against hostile tribes.

If an Arab wife gave birth to a female baby, then she was considered to have brought much husband would then try to avoid his folk. Some fathers would even bury their daughters alive to remove the shame and sometimes they would do that out of poverty. The Glorious Qur'an refers to this situation in the following verses:

The Bees, 58 - 59: «When if one of them receiveth tidings of the birth of a female, his face remaineth darkened, and he is wroth inwardly. He hideth himself from the folk because of the evil of that whereof he hath had tidings (asking himself): "Shall he keep it in contempt, or bury it beneath the dust". Verily evil is their judgement».

Before the Prophet's mission, women had no standing and no legitimate rights, not only in the Arabia, but also everywhere around the world. But Islamic law gave women all their rights and became on equal footing with men in everything save the right of charge⁽³⁾ as the following verses:

Women, 34: «Men are in charge of women because Allah hath made the one of them to excel the other, and because they spend of their property [for the support of women] ...». The verse.

The Cow, 228: «... And they [women] have rights similar to those [of men] over them in kindness and men are a degree above them. Allah is Mighty and Wise». The verse.

Islamic law cared very much of the equality between men and women in the rights and duties according to the laws of nature.

(3) Abbas M. Al-akkad: Al-islam Wa Abateel Khosoumeh, p. 232.

All the scriptures, like the Old Testament and Bible, did not interdicted polygamy. On the contrary, the Old Testament and the Bible permit polygamy and this is taken from the Prophets themselves from Abraham till Christ. There is not any text in all the Bible that forbids what the Old Testament allowed the fathers and Prophets or common people with respect of polygamy in all its kinds except for the case of a Bishop who does not endure the claustral life and he can marry only one wife⁽⁴⁾. The holy Priest Augustin says that a man could take a lover beside his wife if she is barren. Also, this is applicable on the husband if he is barren. The Holy Church itself recognised the some of Charlmagne from his illegitimate wives⁽⁴⁾.

The famous anthropologist Westmark, mentioned that the Church had recognised polygamy until the seventeenth century, and that this fact was asserted on many different occasions.

When the Bible was revealed, it didn't contradict the Old Testament. On the contrary, it really completed it. So, polygamy was still exercised among christians till the Neckia Academy forbade it in the year 325 A.D. under the direction of Bishop Alexanderos Pope of Alexandria (Egypt).

Islam did not create an innovation respecting polygamy. What does Islam introduce as a novelty? It makes the reformation and removes the confusion. It permits polygamy for urgent necessities based on justice among the polygamy cases. The husband can not be just among his wives even if he were very careful on it as the following verse:

Women, 129: «Ye will not be able to deal equally between (your) wives, however much ye wish [to do so]». The verse.

The conditions of the marriage is the full ability for the expenses of the marital life, and the equality in provision and dwelling among wives according to the following verse:

Divorce, 6: «Lodge them where ye dwell, according to your wealth and harass them not so as to straiten life for them ...». The verse.

The husband must be very kind to his wife whether separated or divorced for the final time according to the following verse:

(4) Abbas M. Al-akkad: Al-islam Wa Abateel Khosoumeh, p. 232.

The Cow, 229: «Divorce must be pronounced twice and then [a woman] must be retained in honour or released in kindness. And it is not lawful for you that ye take from women aught of that which ye have given them, except [in the case] when both fear that they may not be able to keep within the limits of [imposed by] Allah ...». The verse.

So, the husband must be dutiful to his divorced according to the following verse:

The Clan, 49: «O ye who believe! If ye wed believing women and divorce them before ye have touched them, then there is no period that ye should reckon. But content them and release them handsomely».

The social customs play important roles in practising polygamy. That is to say, the traditions bound the wishes of the wealthy class. Also, in the question is to limit the wishes of the poor class in different ways.

The wealthy class is able to spend for many wives, yet the rich man does not accept his daughter to live with a fellow wife under one roof, and the rich-woman claims high expenses for herself and her children to compel her husband to dismiss the idea of polygamy.

With the poor-class, the woman accepts to live with a fellow wife (or more) owing to her poverty, granted that she keeps her honour among the folk.

Reading the history of nations, we find that in the Roman Empire, the so called "the Origin of Laws" the woman was a slave in the state's laws. In the Brahman religion (India), the woman often burns herself on her husband's tomb.

The texts of the Old Testament permit every man to marry as many women as he wishes without restriction and guarantee.

According to the mentioned permission, we acknowledge Prophet's polygamous marriages the same as Abraham's, Jacob's, Moses', David's and Solomon's. Then Christianity came and did not break the heavenly law with respect to marriage.

The Islamic doctrine enjoins marriage, whether monogamous or polygamous according to the conditions of life necessities. The natural reasons

that prove the necessity of polygamy are many ... Thus the Islamic system of marriage is in harmony with the actual needs and requirements of mankind. Islam does not enforce polygamy. It enjoins marriage where no disabilities stand in the way. Monogamy is the general rule, but polygamy is a provision for urgent emergencies. So, it is unwise to question the general wisdom of an institution in its exceptional cases. If a muslim can be content with one wife, Islam does not compel him to resort to polygamy.

Islam simply permits polygamy if one cannot live in happiness with one wife. In fact, the teaching of the Glorious Qur'an concerning monogamy strongly recommended it as in the following verse:

Women, 3: «... marry of the women, who seem good to you, two or three or four, and if ye fear that ye cannot do justice [to so many] then one or [the captives] that your right hands possess. Thus, it is more likely that ye will not do injustice». The verse.

Islam has been revealed for all mankind and nations all over the world. It meets all the requirements of mankind in any time and place. It has placed the institution of polygamy under restrictions which make it most efficacious. Islamic law does not encourage polygamy except in the following cases:

- In the case of wide scale conflicts and military invasions, or even civil wars, the number of males decreases largely leaving a large number of women without support and protection. The answer for this problem is multi-marriages or polygamy. This solution becomes sometimes a national necessity, and it resolves the problem most adequately⁽⁵⁾.
- Other individual cases such as severe and prolonged disease of the wife for a long time. What will the husband do? The solution is known to all, it is polygamy.

Therefore, polygamy saves thousands and thousands of souls, the ignominy of the so called "bastard" boys or girls and give them the legitimate rights such as the right to inherit from those who gave them life.

The tradition of some Arab communities is to wed the widow of the

(5) Dr. Ahmad A. Ghalwash: The religion of Islam. PP. 116 - 123.

dead husband to his brother beside his wife, and he becomes bigamy so that he can bring up her children (if she has). Nevertheless the muslim women would not be compelled to marry a man who is already the husband of another woman.

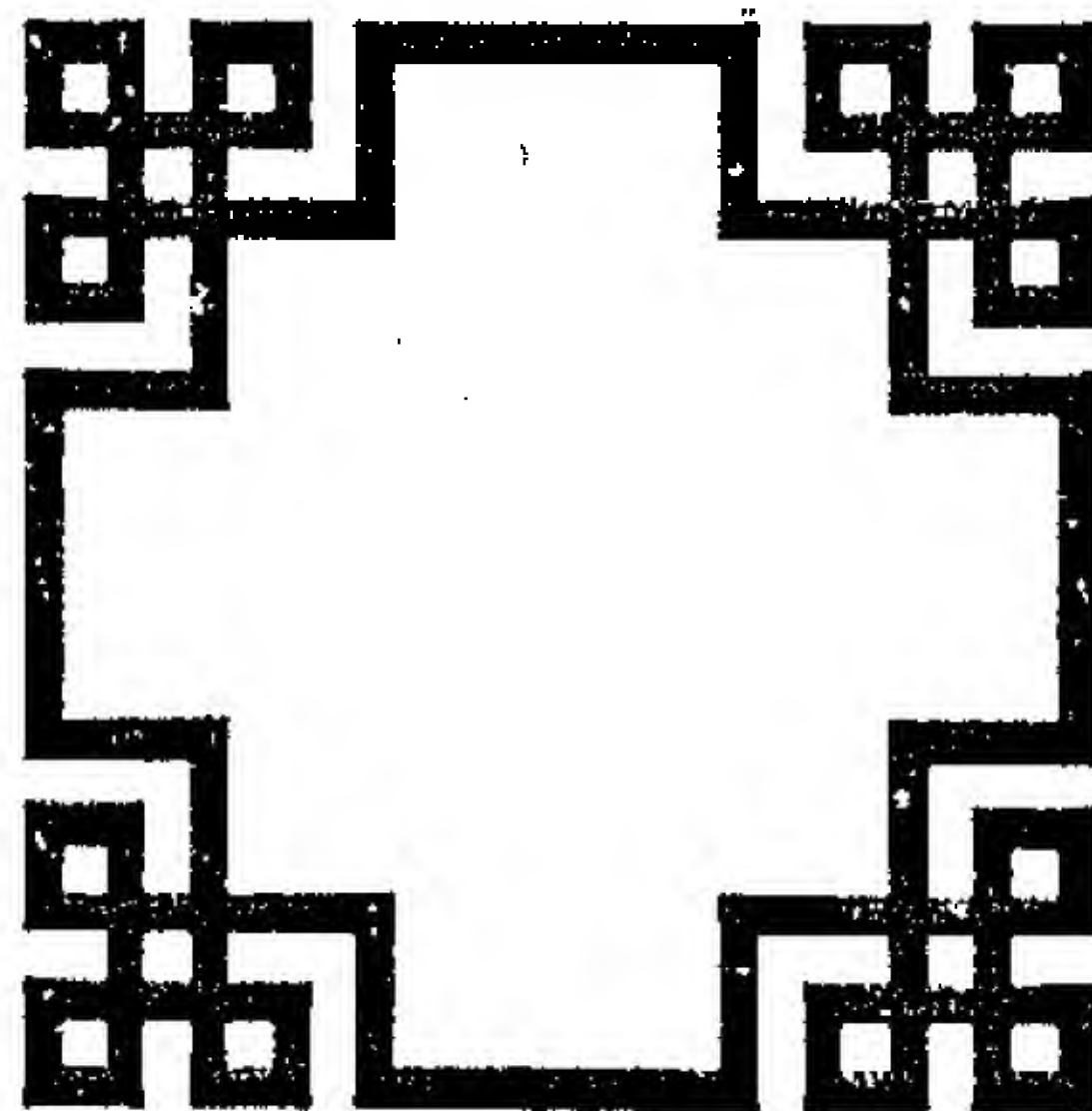
It is almost impossible to deal fairly with more than one wife but the example of the Prophet is vividly before us in the following pages. He had as many as twelve wives but how lovingly and fairly he behaved towards them.

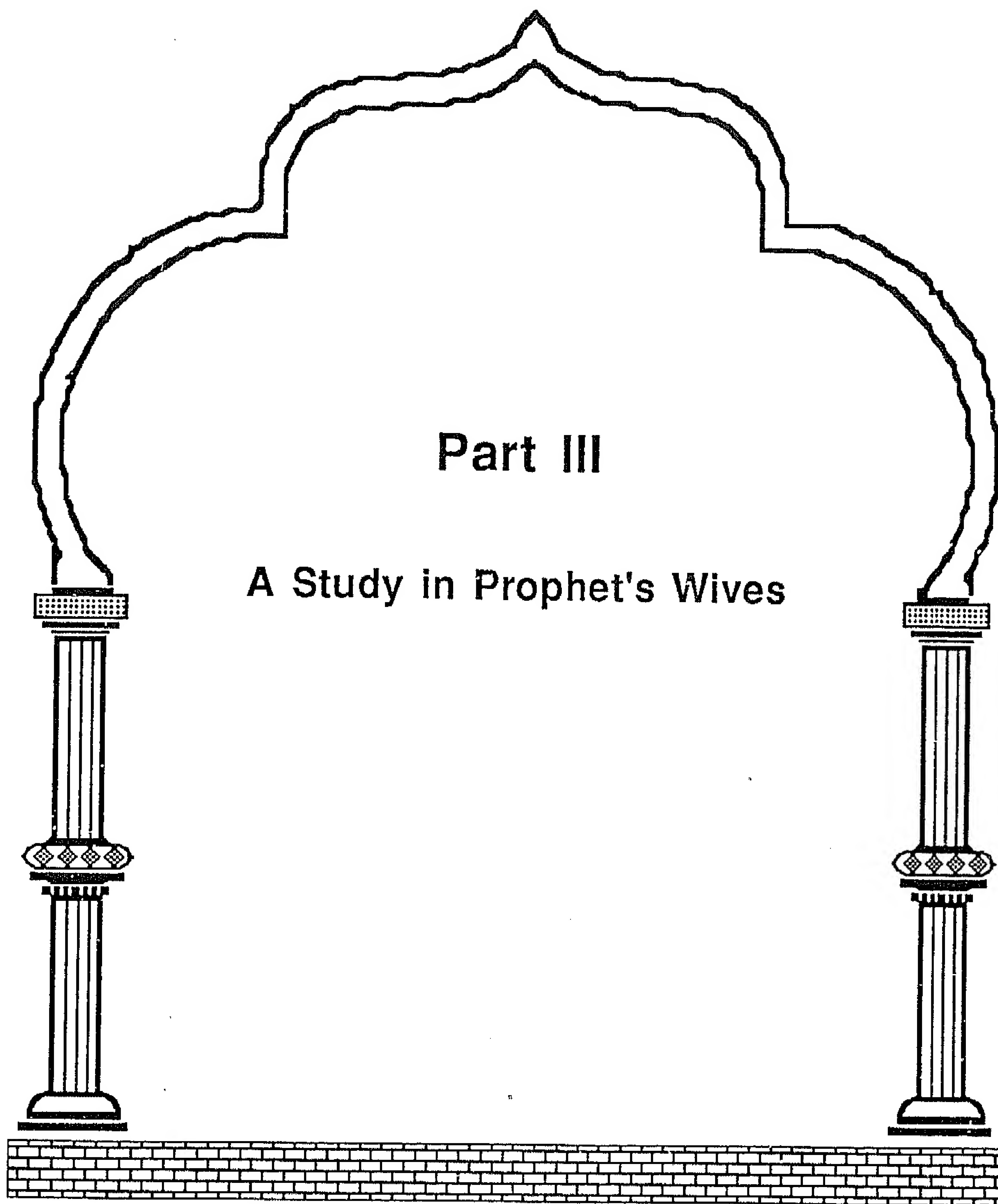
To be brief, I can say that the polygamy is a sort of remedial statute in Islam which a man uses in the financial abilities and strict limitation.

One final word, monogamy is the rule and polygamy is an exception in Islam.

I was so sorry for the severe offenses by the opponents and critics to the Prophet, his wives and wisdom of their polygamous. If they had studied the Arabic language and its literature well, they would have said the truth about the Prophet's biography. Also, if they read Islamic history from its Arabic resources, they would be convinced by what the Prophet has done to his wives. Allah's prayer and his blessings be upon the Prophet Mohammad.

Finally to the attackers, the Prophet concerning polygamy. The Prophet didn't marry but he was married by Allah. So it is fair to display the dispute to Allah Lord of the worlds not the Prophet as his honour Mohammad Mitwally Alshaarawy, The famous Egyptian Islamic scholar, said.





Part III

A Study in Prophet's Wives

List of the Prophet's Wives

- 1. Khadeejah (Bent) Khowailed.**
- 2. Sawdah (Bent) Zamaah.**
- 3. Aishah (Bent) Abibakr.**
- 4. Hafsah (Bent) Omar Ibnulkhattab.**
- 5. Zainab (Bent) Khozaimah.**
- 6. Hind (Bent) Abi-omaiyah Almakhzoomiyah,
(Omosalamah).**
- 7. Zainab (Bent) Jahsh Al-assadiyah.**
 - The Opinions of two orientalists of this marriage and the adequate answer to them.**
- 8. Jowairiyah (Bent) Alhareth Ibno-abi-dorar.**
- 9. Safiyah (Bent) Hay Ibno-akhtab.**
- 10. Ramlah (Bent) Abusofyan (Om Habeeba).**
- 11. Mariya (Bent) Sham-oon.**
- 12. Maimoonah (Bent) Alhareth Alhelaliyah.**

1. Khadeejah (Bent) Khowailed.

She is the mother of the believers and wife of the seal of the messengers. The people in the pre-Islamic period called her "The Sanctified woman". She was the first woman to believe in the Prophet, when everyone denied him. She lived with the Prophet for fifteen years before the mission and ten years after it. The Prophet had married her in his early youth when he was twenty five years old, while she was in the age of forty. Her dowry was twenty camels, a considerably large sum at those days.

The story of their marriage runs as the following:

Lady Khadeejah's cousin Khozaimah met with the Prophet on many occasions and sensed his loyalty and brightness. He told the Lady about him as she needed someone trust-worthy to run her business for her. The Lady hired Mohammad and sent her private servant Maisarah with him on some trade to the Levant. When they returned back, Maisarah told his Lady good things about the Prophet. Then, the Lady sent her friend Nafeesah to the Prophet to express her admiration. Thus, the Prophet proposed to the Lady and they got married.

She died in Makka three years before the Hijrah, when she was sixty five years old. The sons of the Prophet from Khadeejah were: Kasem and Abdullah. The daughters were: Zainab, Rokaiyah, Omokalthoom and Fatimah Alzahraa. The later become the mother of Alhassan and Alhossain.

Rokaiya and her sister Omokalthoom, married their cousins Utbah and his brother Utaibah, sons of Abilahab, but in the Islamic age they were divorced. Othman the third Caliph afterwards married them one after the other. When Othman immigrated with the Prophet to Almadeena, he participated in all battles save Badr battle to nurse his wife Rokaiya in Almadeena. After her death, he married the other daughter, Omokalthoom.

2. Sawdah (Bent) Zamaah.

She was the widow of Alsakran Ibno-amr. She was fifty five years old when the Prophet married her. She was one of the immigrant believers who left their families and tribes for the sake of Islam. She and her hus-

band immigrated from Makka to Ethiopia twice for their religion. When they returned back to Makka her husband died. Thus, she became a widow with no supporter or protector. If she came back to her family, they would have tormented her to renounce her new religion or even might killed her.

When the Prophet heard about her case, he married her for two reasons:

- a. To compensate her for the loss of her faithful husband and strengthen her faith in Islam.
- b. To avoid the hostility of her tribe (Bano-Abdishams) who were enemy of the Prophet's tribe (Banohashim). After the marriage was completed, her people were grateful to the Prophet and the hostility between the two tribes lessened. So this marriage saved the life of the Lady from certain death and destruction. After that, most of her tribe believed in the new religion. The Lady remained the Prophet's only wife until he married the Lady Aishah, five years later. Then, she remained with the Prophet until his death. Later, she died in the reign of the Caliph Omar Ibnolkhatab.

3. Aishah (Bent) Abibakr.

The death of his wife Lady Khadeejah and his uncle Abutaleb had a bad influence on the course of the Prophet's life. They had always defended him and helped him with his struggle against the disbelievers of Makka. They died at the time he needed them the most. Their death weakened his position in Makka very much.

Then Allah guided his Prophet to a solution that would comfort him. He contacted his faithful friend Abubakr and proposed to his daughter Lady Aishah.

This marriage would have many benefits. First of all, this marriage would strengthen the already good ties between the Prophet and Abubakr who was the first man to believe in Islam. Secondly, it will strengthen the Prophet's position in Makka once again, because Abubakr was rich, strong, honourable and eminent among his tribe Qoraish who was the leader of Makka.

Abubakr agreed to the marriage with pleasure. But as the Lady was too young, the Prophet had to wait for almost three years to marry her. They married in Shawal (an Arabic month) in the second year of Hijrah. She was the only virgin wife among the Prophet's, and he loved her the most for the love of her father Abubakr the best friend of his.

Lady Aishah was keen, intellegent and polite. She learned the Prophet's jurisprudence well, and later, after the Prophet's death, solved womanly problems. When the Prophet died, he was buried in her house (which was in the present place of the Prophet's Mosque in Almadeena).

During the Prophet's return to Almadeena after he had fought the tribe of Banilmotalk, his wife Lady Aishah left her camel to search for a necklace which she had lost earlier. When she returned back, the caravan had departed. Without anyone feeling the Lady's absence, she remained alone in that wild place in the desert till a muslim called Safwan (bin) Almotattal found her and accompanied her to her home⁽¹⁾.

But Aishah's enviors and the Prophet's enemies made a false propaganda against the Prophet who was forced to desert the Lady for several days. But Allah proclaimed the lady innocent by the following verse:

«Lo! they who spread the slander are a gang among you. Deem it not a bad thing for you; nay, it is good for you. Unto every man of them (will be paid) that which he hath earned of the sin and as for him among them who had the greater share therein, his will be an awful doom»⁽²⁾.

4. Hafsah (Bent) Omar Ibnulkhattab.

She is the widow of Khamis Ibnhuzafa Alsohaimy who was a courageous soldier at the Prophet's army. Khamis fought bravely in the Badr battle against the idolators. He was wounded many times in the battle, but that only made him fight even harder. Finally, he got killed.

Meanwhile, his wife helped the Islamic army as a nurse, treating the soldiers wounds providing them with food and water, and encouraging them until the end of the battle. Then, she was told that her husband

(1) Dr. Aly Ibrahim Hassan: The General Islamic History, P. 197.

Women have share in the Islamic History, PP. 32 - 33.

(2) The Glorious Qur'an-Light, v. II.

was killed. She became very sad, but kept her sorrow for herself.

When the Prophet was informed of her case, he wanted to reward her, especially that she was the daughter of his second best friend Omar Ibnolkhatab, so he married her.

This marriage was purely for human reasons. The lady was old, and had only little beauty. The Prophet himself was at the age of fifty-five, so we can assure that this marriage was no matter of convenience.

It is worth mentioning that after the Prophet's death, Abubakr the first Caliph collected the reading material of the Glorious Qur'an and classified and arranged it in one volume, then delivered it to Lady Hafsa to keep it in her house where it remained until Othman, the third Caliph, borrowed it to make some copies for distribution on the new Islamic countries so that the new muslims there might learn it and use it to settle their disputes and solve their problems and satisfy their needs.

5. Zainab (Bent) Khozaimah.

She was a believer woman, dutiful and patient. She is the widow of the courageous muslim Obaidah Ibnulhareth Ibno-abdalmottaleb. Obaidah was killed in the battle of Badr.

Obaidah was wounded while dueling with the idolator Otbah Ibnora-bee'aa. The Prophet comforted Obaidah and assured him that they will meet in Paradise before he died. Despite of her husband's death, Lady Zainab carried out nursing to the wounded, together with the other muslim nurses.

When the Prophet was told that Obaid's wife could not live alone without food or supporter, he proposed to her in marriage. She was then at the age of sixty. She lived the Prophet for two years, then she died.

6. Hind (Bent) Abi-omaiyah Almakhzoomiyah, (Omosalamah).

She is the widow of Abu-Salamah Abdullah Ibno-abdol-assad who was the Prophet's cousin. She accompanied her husband in his immigration to Ethiopia escaping with their new religion, the Islam.

When he returned back from Ethiopia, the Prophet asked him to participate in the battle of Uhud. Then, the Prophet handed him the leadership of a brigade to fight Bani Assad, and he defeated them, but he got wounded badly and died later on. So, the Prophet tried to comfort his wife and engaged her for himself, but she refused and said that she had four orphan daughters (Berrah, Salamah, Amirah and Dorrah) and that she was old and very jealous. The Prophet sent answering her that he would gladly bring up her orphans and that he didn't care for her age. Thus, she accepted his proposal and they got married.

This was the manner of the Prophet Mohammad. Was he lustful? Certainly the answer is NO, because his age was fifty-seven at the time of this marriage.

Omosalama was a wise woman; here is an example of her behaviour:

After the Hudaibiya's agreement, the Messenger asked his companions to slough a few of sheep and cut their hair, but no one abided, and the Prophet urged them three times but in vain. So, he consulted his old wife Omosalama⁽³⁾ who told him: "O Prophet of Allah, begin with yourself and do not ask any one of them to do likewise". So, the Prophet took her advice. When the muslims saw what the Prophet did, then all of them cut their hair and sloughed the sheep.

7. Zainab (Bent) Jahsh Al-assadiyah.

She was the Prophet's cousin. She was also the divorcee of Zaid Ibnoharetha Ibnosharhabeel who was the adopted son of the Prophet. This marriage had a great influence on the people of Makka, because through this marriage, Islam equalized between the free men and the slaves, and made the first step towards ending slavery. It also drew new limits for adoption. Before Islam, the adopted son was considered like the real sons and would inherit the same. Islam changed all this.

The Prophet engaged his servant Zaid Ibnoharetha to his cousin Zainab, but she refused this marriage because she was free woman while Zaid was a slave, and her brother supported her in this refusal.

Thus, Allah revealed to the Prophet the following verse: «And it be-

(3) Dr. Aly Ibrahim Hassan: Women have share in the Islamic History. P. 38.

cometh not a believing man or a believing woman, when Allah and His messenger have decided an affair (for them) that they should (after that) claim any say in their affair, and whoso is rebellious to Allah and His messenger, he verily goeth astray in error manifest»⁽⁴⁾.

When Zainab heard this verse, she obeyed the Prophet's command and accepted the marriage. Despite of her latter approval, Zainab was still displeased with it, so after some days, she began annoying her husband and discomforting him. She was too proud of her family and used to remind her husband that she was more honourable than him. Zaid could not take any more, so he went to the Prophet and complained his wife's behavior to him. The Prophet tried to patch things up and told Zaid to be more patient and keep his wife, but Zaid insisted that he could not go on living such a bad marital life and begged the Prophet to allow him to divorce Zainab.

So, Allah commanded his Prophet to allow Zaid to divorce Zainab and then marry her himself.

Then, Allah revealed the following verse: «And when thou saidst unto him on whom Allah hath conferred favour and thou hast conferred favour. Keep thy wife to thyself, and fear Allah. And thou didst hide in thy mind that which Allah was to bring to light, and thou didst fear mankind whereas Allah hath a better right that thou shouldst fear Him».

So, when Zaid had performed the necessary formality (of divorce) from her, «We gave her unto thee in marriage, so that (henceforth) there may be no sin for believers in respect of wives of their adopted sons when the latter have performed the necessary formality (of release) from them. The commandment of Allah must be fulfilled»⁽⁵⁾.

When the Prophet abided by Allah's command and married Zainab, the Arabs were opposed to this marriage, since their customs prevented the man to marry the divorcee of his adopted son, so Allah revealed the following verse: «Mohammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets and Allah is ever Aware of all things»⁽⁶⁾

(4) The Glorious Qur'an - Clans, v. 36.

(5) The Glorious Qur'an - Clan, v. 37.

(6) The Glorious Qur'an - Clans, v. 40.

Zainab was very proud of this new marriage because Allah Himself commanded it while other wives were married upon the Prophet's decision.

The Opinions of two orientallists of this marriage and the adequate answer to them:

I have chosen two modern orientallists, a French and an Englishman. I will demonstrate their total ignorance of the Arabic language and the Islamic religion, as well as the influence of the lies of the anti-Islam fanatics on them and aware the great extent of their ignorance of the Arabic language and Islamic religion, they just hearing only from pedants, liars and fanatic men without knowledge and culture of Islamic resources against Islam and Prophet of Islam. So the first was negative and the other was positive as the following:

1- The opinion of Mourice Godefroy de Mombynes⁽⁷⁾. In this book, "Mohamet", Paris 1957, he says that it is not surprising to find a political reason or a certain custom behind any of the Prophet's marriages. He continues saying that this should not prevent us from realizing that these marriages may be a combination of the above-mentioned reasons and the lust for women.⁽⁸⁾

Anyway, we're interested in Mr. De Mombynes's opinion that the Prophet's marriage to Zainab was really out of love. He claims that the Qur'an's story of this marriage assures that Mohammad hadn't known this cousin of his before her marriage to Zaid⁽⁹⁾. He continues to say that only after her marriage to Zaid did the Prophet get acquainted with Zainab, and that he loved her. Since Mr. De Mombynes claims that when Zaid sensed what happened, he went to Prophet and asked for a permission to divorce the Lady, but Mohammad asked him to keep his wife only

(7) Dr. Mohammad Badr: The Prophet's wives - 1983, P. 59.

(8) P. 242 (On a vu et on reverra L'assolage naturel de la piété, de la politique et de la sensualité). So, he wrote directly falsehood lie as (La Prophète prend le lit de Aicha pour Qibla de sa prière).

(9) P. 245 (Fille de sa tante maternelle). Also, the writer mixed between Zainab and Zaid's mother (P. 220) and Zaid was a man and the Prophet liked Zaid very much replying his mother Zainab upon him.

to keep secret his love for her⁽¹⁰⁾. Mr. De Mombynes continues in saying that somehow the Jews and idolators knew of the story and started rumormongering against the Prophet by saying that he wants to marry his adopted son's divorcee which was against Arab tradition. Mr. De Mombynes concludes in saying that that is why Allah had to interfere and abolish the old adoption customs, and agree to the divorce of Zainab and her marriage to the Prophet⁽¹¹⁾.

2- The Opinion of William Montegomry (known as Watt): He wrote a book titled: "Mohammad in Almadeena", published in London in 1956 and translated to French in 1959 and published in Paris by "Payot Publishing" and we shall refer to this latter edition⁽¹²⁾.

Mr. Watt, who is an Arabic language teacher at the University of Edinburgh, gave an opinion in his book about the abolishment of adoption which can be considered contradictory to Mr. De Mombynes' interpretation. He says⁽¹³⁾:

"Often we find authors claiming that the new Islamic legislation that allows the marriage to the adopted son's divorcee was made only because

(10) The writer wrote also in P. 236 (Même un coup de passion comme celui du mariage avec Zeinab lui est venu d'un dessein d'Allah).

He added that Mohammad was not theoretical but he was practical.

In the third time the writer said that Mohammad was in need of the spirit to calm his conscience after he had married Zainab.

(11) The writer said also in P. 245 (la tradition affirme que Mohammad ne connaissait point cette fille de sa tante maternelle et que depuis son mariage avec Zaid. Il n'avait jamais eu l'occasion de la rencontrer. Un jour, ne trouvant point Zaid au logis, il s'entretint avec Zeinab qu'une tenture séparait de lui, un souffle de vent soulève la rideau, et elle apparaît à ses yeux émerveillés en un déshabillé affriolant. Il se retire, mais le mari, qui soupçonne l'incident vient annoncer à son père adoptif qu'il a l'intention de répudier sa femme, sans avoir du reste. Aucun reproche à lui faire Mohammad, mettant un soin jaloux à cacher sa passion, lui recommande de n'en rien faire, mais sans doute, le bruit se répand des desseins secrets du Prophète. Les juifs et les faux croyants clabaudent, nous dit la tradition, car l'adoption crée les mêmes droits et les mêmes devoirs que la filiation légitime: On n'épouse point la femme de son fils. Il est nécessaire que la révélation intervienne, qu'elle abolisse l'adoption, qu'elle approuve la repudiation de Zeinab et qu'elle jette dans les bras du Prophète.

(12) The English and French versions are identical except for the translation of the Qur'an verses. The French translators used Monier's translation of the verses rather than the author's translation.

(13) Marmaduke Pickthall: The Glorious Qur'an. P. 548.

Mohammad wanted to marry Zainab. That conclusion is not justified, because that case is not the solitary case where the natural ties existed".

Then he referred to Zihar (a pagan Arab custom with which a man could put his wife away by merely saying: "Thy back is as my mother's back for me"⁽¹⁴⁾), and said that Mohammad must have taught the fictitious kinship by all means.

After Prof. Watt reviewing some Qur'anic verses concerning the Prophet's wives⁽¹⁵⁾, he said that his wives of his close friends were for political purposes. This policy was stretching in the past and continually for ancient Arab customary. Certainly, each marriage had to appraise the political relation. So, he remembered his wives starting from Lady Khadeejah till he reached Zainab bint Jahsh, and said that her marriage on

(14) "On a souvent allégué que la permission d'épouser l'ancienne femme d'un fils adoptif fut promulguée. Uniquement parce que Mohamet voulait épouser Zaynab. C'est une déduction injustifiée ce cas n'est pas le seul pour lequel on aura mis en cause le véritable lien physique qui peut exister ..."

(15) P. 246 he said a speech so distant that he could off the point. Not only did he incriminate on all the scientific values but also the right of understanding for the researcher.

Then he went on saying as the following: "On sait par quelques documents que en plus de ses mariages réguliers et de ses unions avec des concubines, Mohamet eut de relations avec dierses femmes, cela en accord avec le vieux régime matriarcal.

Le verse du Qur'an a ce sujet (Sourate 33 vers. 49) Permet à Mohamet d'épouser (toute femme croyante, si elle se donne au Prophète). Il semble que plusieurs femmes aient agi ainsi, mais la preuve n'en est pas nette.

And the big mistakes are:

1. The western writers didn't know the difference between marriage and having concubine which those whom they right hand possessesh.
2. The writer imagined that the concubine is suitable to ancient habits in maternity family system, as we indicated before.
3. The misunderstanding of "The marriage by donation" as in the Clans surah, verse 50 "... and a believing woman if she give herself unto the Prophet and the Prophet desire to ask her in marriage ...". The verse.

The verse is very clear, that the marriage by donation namely with dowry or without dowry. So, never third sort for marriage. The interpretation of this verse is to raise the shame on the women whom offer themselves to the Prophet. Surely, the Prophet had not.

4. The author said in the page no 345 that the houses of the Prophet's wives were round the mosque and unbelievable speech that those women dwell the inside the mosque.

account of banning the adoption⁽¹⁶⁾.

Prof. Watt went on his speech at the end of his book⁽¹⁷⁾ saying: "There was a European and Christian accusation that Mohammad was a voluptuary or in impolite language in the seventeenth century as (vieux debauché), but this accusation is not true if it was examined carefully based on the light of thoughts which were prevailing in the Holy Mohammad era".

There is another accusation concerning the wrong Islamic criticism which described the Holy Prophet as a voluptuary⁽¹⁸⁾ and fabricated mistrust the bachelorhood and objected its circumstances⁽¹⁹⁾.

One of the Prophet's contemporaries said that the Prophet would improve his ties by marriage⁽²⁰⁾.

The author commented that no difference on the story of the Prophet's marriage with Zainab, but the difference is on the details. Surely, that the Arab critics objected this marriage because they considered it as adultery. So they believed that the rights of the adoptive son like legal son.

(16) P. 350, Zaynab bint Jahsh. "en plus du fait qu'elle était la cousine du Propheète, appartenait à un clan conféré du clan mequois de Abd-shams, mais en ce qui concerne son mariage avec Mohamet un motif d'ordre social peut l'avoir emporté sur les raisons politiques: Mohamet voulant peut être démontrer qu'il avait rompu avec les anciens tabous.

(17) P. 400.

(18) P. 401. He says "La pensée musulmane des premiers temps de l'Islam avait tendance à amplifier ou, pourrions-nous dire plutôt à rendre surhumaine la personnalité humaine de leur Prophète. Il existe même une tradition selon la quelle Mohamet avait reçu en partage de telles qualités viriles qu'il était capable de partager sa nuit entre toutes ses femmes. Il semble bien qu'on ait affaire ici à une invention".

Also, he refers to what Ibn-Saad said, 1/2, 98. The fact is: These differentiation came contrasting each others-some they remembered lies about super sex. On contrary, the scholar Ghazaly in his book: "Ihya-ol-oloum", v. 2, P. 30, said that the Prophet had a sex weakness.

(19) The author, Prof. Watt, compared between the Prophet and the King Abdul-azeez Ibn-Saud and says: "Si l'on compare le Prophète avec le défunt roi Abd-aziz d'Arabie, connu sous le nom d'Ibn Seoud, Mohamet était modéré en ce qui concernait ses épousées.

(20) He says that the Polygamous wives to the Prophet was suitable with his political position in his contemporaries' views. "Ses contemporains n'avaient pas moins opinion de lui du fait de ses multiples unions, pour eux c'était bien là ce qui convenait à un homme d'une telle puissance politique".

But the interpretation of this question in the Glorious Qur'an that the Arabs must have forgotten the oldest thoughts about the adoption⁽²¹⁾.

The Glorious Qur'an stated clearly that Mohammad did not want to marry Zainab for fear of the public disapproval, but he did it by the command of Allah, not by passion in time he abolished the adoption⁽²²⁾.

He says: "It is an exaggeration to say that every marriage had a political purpose, but Mohammad's view obtain the political advantages which one of them is to press Aby-sofyan before the marriage of his daughter⁽²³⁾.

It is not likely that Zainab's beauty attracted Mohammad because she was between 35 - 38 years old, but this age is too old to the Arab women.

If there was a criticism related to his prophecy, it would not be based on moral's measurements, but it is based on superstition and jugglery⁽²⁴⁾.

Prof. Watt says: "Mohammad had no carelessness about the factor of physical attraction which was still affecting upon him for a short time facing the fair sex. So, Mohammad was a good reformer for the social affairs, beside that he was a reformer also in sphere of moral values⁽²⁵⁾.

The last question which Prof. Watt referred to is the measure of time and contemporaries.

So, the result is untrue and it had no base of foundation particularly, he oppressed the holy Prophet very much.

First: the Prophet did what he had done and it was completely fitted well with his era and generation. Sorry for Prof. Watt who was out of the question. It is difficult for a foreign thinker to comprehend the Islamic thought.

(21) P. 402. He refers in the margin to German author called Kohën, saying: "If Mohammad wanted to marry Zainab he would clear her for himself".

(22) Mohamet ne fut pas victime a une passion sans recours mais qu'il vit clairement les avantages politiques de cette union.

(23) P. 404.

(24) He says: "Les critiques ne prenaient pas comme point de départ un critérum moral mais des conceptions archtaques proches de la superstition".

(25) PP. 404 - 405.

Second: Everything the Prophet had done was on right, either between time and its exigencies or the place and its exigencies too. According to this action, it is agreed with an innocent and good man free defects and instincts in nowadays and in each era.

8. Jowairiyah (Bent) Alhareth Ibno-abi-dorar.

The great victory that muslims won over the idolators and the Jews of Bani-Koraizah in the battle of the trench alerted the Jews of Banilmostalak. Thus, the latters made preparations for the eventual war with muslims.

When the Prophet knew of the intentions of Banilmostalak, he decided to start first and take them in surprise. Muslims were victorious once again. Ten Jews were killed and the others were taken prisoners. The women were taken as slaves according to the customs of the Arabs. Lady Jowairiyah was one of those women. Her husband was killed in the battle against the muslims.

In the pre-Islam era, slaves of war were considered less than human. They had to attend to the lowest jobs, and they were by no means considered equal to free-men.

The Prophet decided that it was the time to end this awful situation. He married Lady Jowairiyah and thus showed people that all humans are equal. When muslims knew of this marriage they set free all the women slaves of Banilmostalak.

When the people of Banilmostalak knew of this generosity and forgiveness, they all joined Islam and became good muslims.

9. Safiyah (Bent) Hay Ibno-akhtab.

She is the widow of Kenanah Ibno-abilhakeek who was killed in the battle of Khaibar against the muslims. Her father was the leader of Banilnadeer, the Jewish tribe. Her father and brother were killed in the war between Muslims and the Jews.

After the muslims defeated the Jewish army in the battle of Khaibar, Safiyah became a prisoner of war, so she was led to muslims' camp. Then, the senior companions held a meeting and said to the Prophet: "O

Prophet! this is the first lady of her people, Banilnadeer and Qoraiza tribes, so we see it more fit that you should marry her instead of her capture, slavery and serfdom according to the war's laws". The Prophet accepted this opinion and married her after he gave her the choice to set her free and then either follow her family or marry him. The Lady chose Allah and his Prophet and declared her Islam and became a good believer.

10. Ramlah (Bent) Abusofyan (Om Habeeba).

Her father is Abu-sofyan the leader of Qoraish (The biggest tribe in all Arabia) and the master of Makka. He was a very great oponent to Muslims and a close enemy to the Prophet. Omohabeebah's mother and Hind Bento-otba were also enemies of Islam and used to instigate the people of Makka against the Prophet.

Some people of Makka, men and women, have believed in one God, and believed in Islam. Omohabeebah was one of those new believers. Her husband was Obaidollah Ibn-jahash who also believed in Islam. This group of believers feared the disbelievers and decided to migrate to Ethiopia.

In Ethiopia there was a christian king called "Manleek the First". He helped all migrating muslims as soon as they stepped the land of Ethiopia. There, Obaid changed his religion and believed in Christianity and urged his wife Omohabeeba to apostate Islam, but she refused. Then he died, and left her alone. She faced hunger, poverty and loneliness in her expatriation with patience and wisdom.

She trusted in the One God and was not ready to give up her belief for anything in the world. The Providence was with her. When the Messenger was told of her case, he wrote to Alnajashy, the King of Ethiopia to look after her. The Prophet sent through Alnajashi a marriage proposal to the Lady who agreed. The King treated her very gently, nicely and gave her four hundred Dinars (Dinar = Sovereign Guinea) and loaded her with precious presents. She travelled with the King's envoy Sharhabeel Ibnohassanah to Almadeena, the Muslims' town in Arabia at that time where she met with the Prophet Mohammad.

The Prophet married the Lady with an offical contract signed by Othman Ibn-Affan (The third Caliph). This marriage served to compensate

the Lady, and to lessen her family's hostility to the Prophet. The Lady was a faithful believer. Her strong faith could be noted easily in the following story: One day, her father Abu-sofyan came to her house urging her to apostate her new religion, but she refused and forbade him from sitting on the Prophet's bed. She said to him: "You are an idolator and thus an impure man. You should not sit on the Prophet's bed lest you contaminate it". So, he left her with anger.

This faithful woman gave her father the leader of idolaters a good lesson about real faith. All the believers in Makka admired her courage and bravery. After a few days, Abu-sofyan embarrassed Islam religion. The Prophet was very delighted by Abu-sofyan's initiative and honoured him during the conquering of Makka (The victory Day). The Prophet called in a loud voice: "Anyone who entered the holy mosque "Kaaba" is safe, and whoever enters Abu-sofyan's house is safe, and that who ever enters his own house is safe". The Prophet forgave all the people of Makka and declared before them: "You are all free and may all the people live together in peace".

11. Mariya (Bent) Sham-oon (The Coptic).

During his stay in Almadeena, the Prophet started sending letters to the Kings, Soltanates, and Princes of all countries asking them to believe in the Islamic faith. One of those leaders was the Patriarch of the coptics in Egypt. The Prophet sent Hateb Ibno-aby-baltaah, to the Patriarch as his special envoy in the seventh year of the Hijra. When the Patriarch finished reading the Prophet's letter, he commented: "This man is really the Prophet, we have been reading about him in the Bible. He is not a liar priest, nor a wicked magician". Then, he asked Hateb not to keep his words secret to the coptic because they were much devoted to their Christianity that they would not hear the words of truth about Islam.

Then, the Patriarch called for his clerk, who spoke and wrote Arabic well, and dictated him the following: "In the name of Allah, the Merciful, the Beneficient. From the Patriarch (of Egypt), head of the Coptics, to Mohammad Ibno-abdollah. Peace be upon you.

I have read your letter and understood what you mentioned in it and what you are calling for. I have always expected a final Prophet, but I thought he will appear in the Levant. I have honoured your messenger

and sent you two remarkable girls of the Coptics; Maria and her sister Si-reen. I have also sent you a mule, two donkeys, a horse, some honey from Binha, some fine Egyptian clothes, some gold and servant".

Hateb left the Patriarch with the presents. The Patriarch sent some soldiers with Hateb to guard him until the borders of the Arabian peninsula.

During the trip, Hateb told the two sisters about Islam and the character of Mohammad. The two sisters were deeply affected and joined Islam.

When they arrived in Almadeena, Prophet Mohammad accepted the presents and married Marya. He also donated her sister to his personal poet Hassan Ibnothabet.

Marya settled in a special house over one of the mountains surrounding Makka far from the Prophet's wives house out of Jealousy, the other wives tried to ban her on the Prophet, but Allah commanded him to marry her according to the following verse: «O Prophet! Why bannest thou that which Allah hath made lawful for thee seeking to please thy wives and Allah is Forgiving, Merciful»⁽²⁶⁾.

Marya was thinking with herself when she had a baby that Hajar, the Egyptian princess was a gift from Sarrah to her husband Ibrahim (the father of the Prophets) as well as she herself was a gift from the Patriarch to the Prophet. Mohammad was very pleased when Marya had a boy baby because he had married ten wives after Khadeejah's death and those wives did not give him even one boy.

After Marya gave birth to a boy baby, who was named Ibrahim, the Prophet set her free from serfdom.

On that occasion, the Prophet said to muslims: "I recommend that you (the muslims) be good to the (Egyptian) coptics. You (Arabs) are af-fined to them"⁽²⁷⁾.

The baby lived two years then he died. The Prophet became very sad. After the Prophet's death, Marya lived five years and died.

(26) The Glorious Qur'an, Banning, v. 1.

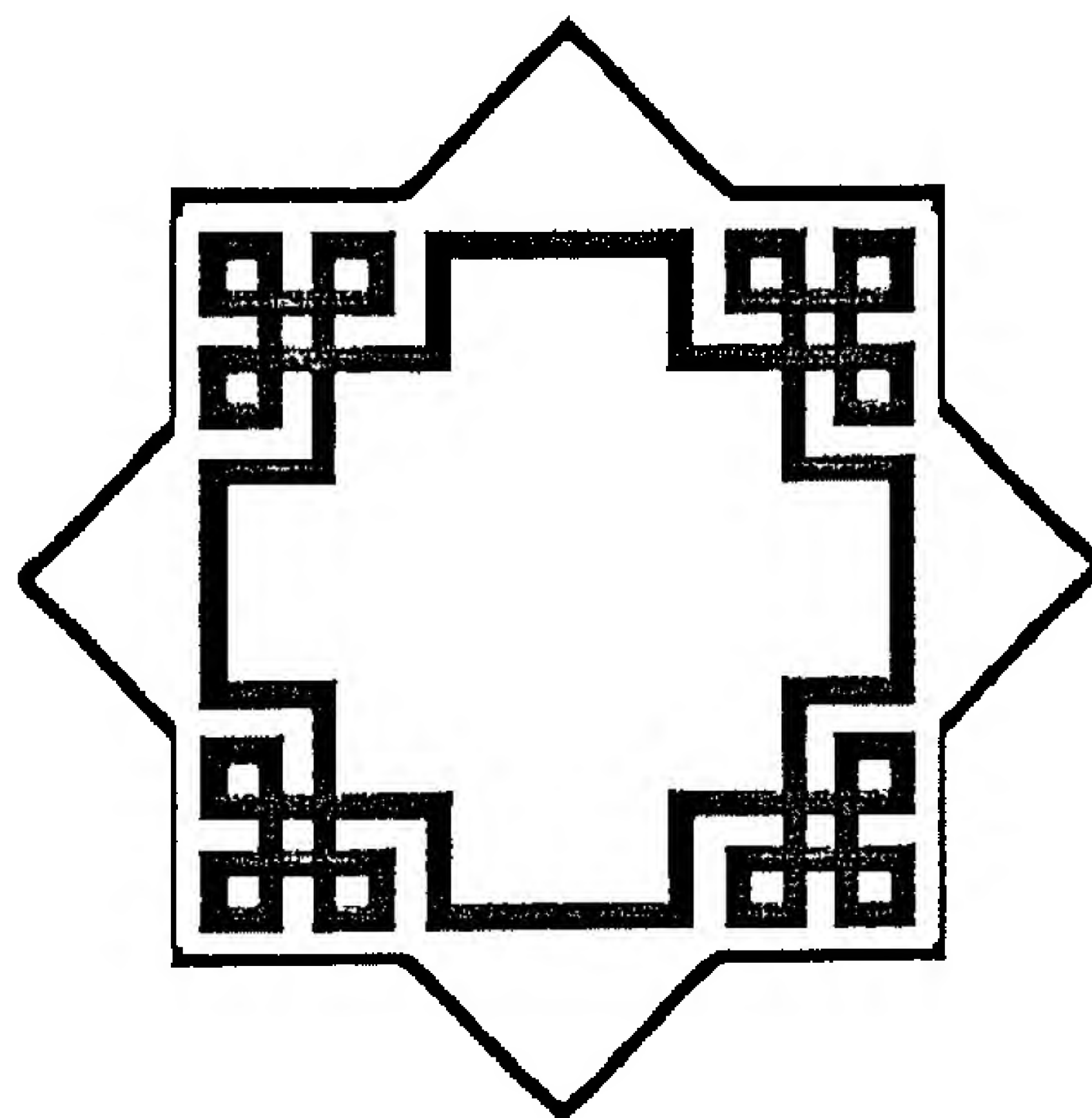
(27) Sonnah speech.

Note: There is a close resemblance between the two Ladies: Hajar, the wife of Ibrahim, and Marya, the wife of Mohammad. They were both Egyptians and both presents. They were both brought from Egypt to the Arabia. The first dwelled in Makka, and the other in Almadeen.

12. Maimoonah (Bent) Alhareth Alhelaliyah.

In the seventh year of Hijra, the Prophet married for the last time. The marriage took place in Makka during Alka'aba visit (Going round the Kaaba), and the Lady was Maimoonah Bentolhareth. She was the sister in law of the Prophet's uncle Abbas. She was also the second woman to believe in his prophecy and mission, next to Lady Khadeejah. With this marriage, the Messenger approached her people (the Helalis) who, later, believed in Islam.

Maimoonah was the first woman to form groups of women to nurse the injured muslims fighters in the Tabouk battle. During the battle and arrow hit her when she was carrying water to the wounded believers, but she recovered by the Providence of Allah despite her old age. She died a few years after the Prophets death.



Part IV

- The Prophet's marriage and his opponents.
- Logical replies to some essential questions.
- Conclusion.
- Islam's achievement for Human Civilization in Prophet Mohammad's era.

The Prophet's marriage and his opponents

It is my sole and firm belief that those who criticize and oppose the Prophet's polygamy didn't study it well and didn't apprehend it completely. They judge the Prophet's marriages depending only on what do they heard; thus they say that the Prophet was lustful. I ask them: What do you say about other Prophets, like David, who married many women at the same time? Were they 'lustful' too?

Another thing is that christians in our time reject the whole Islamic message only because the Prophet was polygamous! I tell them that, using this some reasoning, they should deny the messages of the Prophets of the Old Testament, such as David and Solomon, who married hundreds at the same time. Yet, christians believe in those Prophets and respect them.

The mere fact that Prophet Mohammad entered into polygamous marriages doesn't justify the unjust attacks against his holy character. The circumstances related to each marriage should be taken into consideration while studying this part of the Prophet's life. These circumstances are very important especially in the light of the fact that the Prophet spent his days in preaching and teaching people the new faith, and his nights in praying.

- The opponents did not search in the prophecy's biography and the circumstances of each wife which lead to polygamous.
- Most of them have shortage of knowledge of Mohammad's character and his manners, so they attack the Prophet relying upon the hearing from others who have no relation with Islam in its different branches.
- Some of them were of bad-intention because they are working for the imperialism against the personality of the holy Prophet.
- All the opponents imagined that the Prophet's polygamous was the only thing to defame of him and his religion; so they became blind slanderers to the truth and reviled the Prophet's reputation in every time and place which didn't suit the prophecy's honour.
- Some teachers and tutors who are of good intentions and are not biased and studied Islamic sciences, didn't say the truth about the

Prophet's biography and the wisdom of their polygamous even when they heard the criticism of Islam's opponent who attacked the Prophet without foundation of justice.

- What could the man (Mohammad) who was lustful do? Especially when he had a sublime situation and the power all over the Arabia peninsula? In that time Mohammad was not only the supreme commander of his army, but he also was the only social reformer of his folk. It was easy for him to collect the most beautiful girls of the Arabs, Persians and Romans charming bondmaids who lied on the borders of Arabia in spite of his power and authority... he did not do that.

It was easy for him to bring and multiply the best food and raiment, toilet and ornaments for his wives but he didnot do that.

What did Mohammad do? The answer is certainly, he did nothing of the above. On the contrary, he was about to lose his wives for they complained against him because of the hardship of living at his home! He has never chosen a woman for her beauty, wealth or eminent position.

On account of the low standard of living among his wives at his home, it is told that all his wives collected to ask him to increase their standard of living. No sooner had they asked him this fair demand, then he was angry with them. So, the Prophet has granted them a period of a month for a difficult choice and consultation with their families either they accept the hardship in his living or he releases them in the best way and in good manner. Therefore, the Prophet deserted his wives for a month according to the following verse:

«O Prophet! Say unto thy wives: If ye desire the world's life and its adornment come! I will content you and will release you with a fair release. But if ye desire Allah and His messenger and the abode of the Hereafter, then lo! Allah hath prepared for the good among you an immense reward». [Clan, v. 28 - 29].

No sooner had the Prophet deserted his wives than it became publicly known that the Prophet divorced his wives. At once, the two closed companions (Abubakr & Omar) informed form the Prophet that this question was over peacefully and all his wives accepted the Prophet's condition by the head of Aisha according to the following verse:

«The Prophet is closer to the believers than themselves and his wives are (as) their mothers ...» [Clans, v. 6]. The verse.

What such a man as Mohammad was! And it was said that he was lustful ...!! But the professional evangelists don't believe in Allah and man kind, while they believe also in worship the human-body as in their work and speeches.

The question is where is the pleasure in the life of a man who did not take rest for a while or a day from the continuous guidance to worship to the One God?

According to the above mentioned facts, I urge those opponents and critics not to attack, falsely on Allah's Prophet Mohammad without reading and knowledge and keep duty to Allah.

Logical replies to some essential questions:

- 1- Why is it that the Prophet is allowed to marry many women at a time? Have his followers been allowed this right too?**

The Prophet is different from other men. He can be just amongst his many wives. Still he allowed his followers to marry up to four women at a time.

- 2- Why did the holy Prophet restrict some cases of marriage on others while he didn't?**

Because the system of his marriage was a priority to muslims' marriage system and he had the excess of the polygamy's frame then all muslims.

- 3- What was the Glorious Qur'an control the behavior of the holy Prophet respecting his marriage?**

The Clan Surah, which was the fourth surah to be revealed in Almadeena, relates to the Prophet's marriage. The Women Surah, which was the sixth surah to be revealed in Almadeena, organizes polygamy for muslims in the Islamic statute⁽¹⁾.

(1) Dr. Mohammad Badr, The Prophet's wives. 1983, p. 135.

- 4- Why did not the holy Prophet reduce the number of his wives to four after the women Surah (which contains the rules and laws of marriage for muslims) was revealed?**

First, the polygamy's verse in the Women Surah was revealed in the eighth year of Hijrah, after the holy Prophet had married all his wives⁽²⁾.

Second, the Prophet is different from others as we mentioned above.

Third, the Women Surah is so called because it deals largely with the muslim's women's rights and duties. The wives of the Prophet were different and have rights and duties.

- 5- What is the wisdom of four wives to a man who wishes to have this number of women as it was stated in the Glorious Qur'an?**

No man can be just amongst more than four wives. In fact, only a very few number of men can be just amongst four wives.

- 6- Can any man be just amongst his four wives?**

It is almost impossible, and the Glorious Qur'an has told us that in the Women Surah, following verse: «And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you; two or three or four, and if ye fear that ye cannot do justice (to so many), then one (only) or the captives that your right hands possess. Thus, it is more likely that ye will not do injustice» [Women, v. 3].

- 7- Did the holy Prophet Mohammad have some concubines like his fellow Prophets such as David, Solomon and others?**

Never, though he was the head of the Islamic state, and he had the right to possess numerous concubines, and though the Glorious Qur'an had given him this right according to the following verse: «It is not allowed thee to take (other) women henceforth, nor that thou shouldst change them for other wives even though their beauty pleased thee, save those whom thy right hand possesseth, And Allah is ever Watcher over all things» [Clans, v. 52].

(2) Dr. Mohammad Badr, The Prophet's wives. 1983, p. 135.

It is known in old times that all kings, rulers and emperors, such as the Persian emperors and Pharaos, had hundreds of concubines beside their lawful wives, but the holy Prophet had no such concubines, while the previous Prophets had a lot of concubines as I have mentioned earlier.

8- Did the holy Prophet have the right to marry new wives?

No, according to the following verse: «It is not allowed thee or take (other) women henceforth, nor that thou shouldst change them for other wives even though their beauty pleased thee save those whom thy right hand possesseth ...» The verse [Clans, v. 52].

9- Were the Prophet's wives like other women?

No, for some reasons:

- a. They chose the Prophet's hard life than the easier lives of other husbands.
- b. They chose the Hereafter life instead of the world life.
- c. They learned the wisdom of the Prophet and recited the Glorious Qur'an in their houses. They could guide, advise and teach the other women.
- d. Each one of those wives had sacrificed a lot for the sake of Allah.

Allah has mentioned them in seven verses in the Clan Surah and how the Prophet dealt with them at the Prophecy's house according to the following verses: The Clan 28 - 34 «O Prophet! Say unto thy wives: If ye desire the world's life and its adornment, come! I will content you and will release you with a fair release. (29) «But if ye desire Allah and His messenger and the abode of the Hereafter, then, lo! Allah hath prepared for the good among you an immense reward». (30) «O ye wives of the Prophet! Whosoever of you committeth manifest lewdness, the punishment for her will be doubled, and that is easy for Allah». (31) «And whosoever of you is submissive unto Allah and His messenger and doeth right, We shall give her her reward twice over, and We have prepared for her a rich provision». (32) «O ye wives of the Prophet! Ye are not

like any other women, if ye keep your duty (to Allah), then be not soft of speech, lest he in whose heart is a disease aspire (to you) but utter customary speech» (33) «And stay in your houses, Bedizen not yourselves with the bedizenment of the Time of Ignorance, Be regular in praying and and pay the poor-due, and obey Allah and His messenger. Allah's wish is but to remove uncleanness far from you. O Folk of the Household, and cleanse you with a thorough cleansing» (34) «And bear in mind that which is recited in your houses of the revelations of Allah and wisdom, Lo! Allah is Subtile, Aware».

10- Were there etiquettes of entering the Prophet's home?

In the pre-Islam (Ignorance) period there were no rules and laws to adjust the moral principles. Even the Arabic traditions did not forbid the entering of homes without permission. Then, the Glorious Qur'an regulated every aspect of life and gave special notice to the Prophet's house. It is said that the Prophet's wives kinship used to enter the Prophet's house without permission. While those visitors were staying at the Prophet's house they announced their intention to marry certain wives after the Prophet's death.

These acts hurt the Prophet's feelings. Therefore, Allah saved him the following verse: «O ye who believe! Enter not the dwellings of the Prophet for a meal without waiting for the proper time unless permission be granted you. But if ye are invited, enter and when your meal is ended then disperse. Linger not for conversation. Lo! that would cause annoyance to the Prophet, and he would be shy of (asking) you (to go) but Allah is not shy of the truth. And when ye ask of them (the wives of the Prophet) anything ask it of them from behind a curtain; That is purer for your hearts and for their hearts. And it is not for you to cause annoyance to the messenger of Allah nor that ye should ever marry his wives after him. Lo! that in Allah's sight would be an enormity» [Clan, v. 53].

It is noteworthy to say that the period of revelation of this verse is the fifth year which means it was revealed before the verse in the Light Surah which regulated the permission of entering into the houses for muslims as follows: «O ye who believe! Enter not houses other

than your own without first announcing your presence and invoking peace upon the folk thereof. That is better for you, that ye may be heedful. (27) And if ye find no one therein, still enter not until permission hath been given. And if it be said unto you: Go away again; then, go away, for it is purer for you. Allah knoweth what ye do» [Light, 27 - 28].

11- Why did the Prophet ban wedding concubines to himself or even for enjoyment as the kings and rulers did in the oldest times?

Because he was a Prophet and a head of state that will be a great empire between east and west. On the other hand, if he did so, he would justify the prostitution which is forbidden by the Islamic Law.

To be brief; I can say the following: After the death of the kind Lady Khadeeja and his uncle Abu-taleb who was his protector, the Prophet Mohammad was 50 years old. Logically, could not think of marriage again for some reasons:

- He was honest with himself and he knew he had to face many challenges and he must overcome them.
- He wanted to live in peace along with his followers.
- He had to be more active for his noble call.
- He had to bring up his daughters who were in age of childhood and were still in need of much care during their daily life.
- He was very busy and anxious about the new believers, both men and women.
- Some believers died leaving behind them their wives and children without any supporter or wealth. Others were still alive suffering from the humiliation and torment of Qoraish tribe. All of those people were his responsibility.
- To hurt the Prophet's feelings Arabs increased the burying of their female children.
- The Arabs started to spread falsehoods and trumped up charges against the marriages of the Prophet's daughters.

- The dead's widow had the right to live with a supporter at the time there were no budget in the new state to spend on the martyrs families as governments do now. Besides, the Prophet affirmed to the new Islamic community some gratitude to those who sacrificed their lives in the sake of Allah and his messenger.
- All these problems which had happened at the same time over the ordinary man's abilities and needed all the Prophet's attention and strength.

Thus, we conclude that the Prophet didn't marry out of his own choice, but was forced by certain circumstances and Allah's will.

In the final end, it is noteworthy to mention Prof. Watt's proclamation. He proclaimed that the world is stepping forward towards the recognition of the unity of Allah.

He said that no doubt that one day the world will recognise the group of moral principles of Islam and that Muslims have to announce for all mankind that the holy Prophet Mohammad was an ideal man, of good manner and nature. Muslims ought to publish his biography, good works and his valuable principles for the world's public opinion to judge these works.

Then he added that the world's view of the holy Prophet is still related to the present time's muslims and their behavior. They could still defend bravely their holy Prophet before the world. They could also extract the great values of the Prophet. If the muslims declare publicly the Prophet's idealism and his way in solving the political, social and economical problems, the Christians are too ready to hear that, and they will certainly take these values into consideration⁽³⁾.

(3) See p. 406 - 407. He says:

"Les difficultés qui confrontent les musulmans sont sans bornes. Un mélange d'érudition solide et L'intuitu maréle aigué leur sevait indispensable. Cette combinaison est rare. Je ne dissimulerai pas mes vues personnelles; les musulmans connaîtront difficilement le succès dans leur effort pour influencer L'opinion mondiale. Tout au moins en ce qui touche aux principes moraux. Dans le domaine plus vaste des idées religieuses, ils peuvent probablement contribuer à L'enrichissement du monde parce qu'ils ont conservé une grand intensité d'expression pour certaines idées".

It is true that Islam has a large scale of moral principles and religious thoughts. The question is the question of good exhibition of these principles before the world.

Conclusion

The Prophet Mohammad married Khadeeja, who compensated the loss of his mother and father with her kindness and sympathy. She was as the true mistress and adviser consultant in every thing. Khadeejah kept quiet when the Prophet worried. She gave him money whenever he needed. The Prophet didn't marry when she died until the period of sorrow had ended. This was his gratitude to his dearest and most faithful wife. After that he married the other wives whom I have mentioned earlier in this book.

The Prophet was a true husband and he had many wives; each one of them was on equal footing with the others. He stayed a night with one in turn.

When he went out to the war, he polled among his wives, the winner went out with him.

By the way, they plotted many times upon him, but he faced their plots with forgiveness. For example: The tale of the banning of eating honey is the following:

- 1- One day the Prophet ate honey at one of his wives. Aisha and Hafsa agreed to plot on him, by one of them saying that she smelt a bad smell called maghafeer (a sweat thing with a bad smell). Of course the Prophet disliked the bad smell. Then he met Hafsa who mentioned what Aisha said before, so the Prophet answered that he had drunk honey at that woman, and he would not drink it again. Then, he told that to all the other wives to please them. On this occasion, the Banning Chapter was revealed with this verse: 3 «When the Prophet confided a fact unto one of his wives and when she afterwards divulged it and Allah apprised him! Therefore, he made known (to her) part thereof and passed over part. And when he told it to her, she said: "Who hath told thee?". He said: "The Knower, the Aware hath told me".

- 2- When Mary the coptic had a baby, that moved the hatred and jealousy of the other wives whom had no baby during their marriage life. Besides, the Prophet's love to his baby, called Ibrahim, brought even more jealousy.

One day the Prophet carried his baby Ibrahim between his hands to Aisha and remarked how much the baby resembled him. Aisha told him that there was no resemblance between them, but the Prophet didn't get angry.

- 3- The Prophet granted his wives much respect and freedom, so they revised him many times till he became angry. In spite of this, he advised them that unless they accept his advice, he would leave them and don't stay with them, even he will divorce them.
- 4- The Prophet Mohammad was interested in spreading Islamic call. What could he do to put an end to the struggling and conflicts and disputes among his wives, especially that they became the believers Mothers? The Prophet Mohammad left them for a month, so the rumors spread among muslims that Mohammad divorced them. As soon as the wives heard these rumors, they repented what they had done.

In addition to the above mentioned points, I should like to state that the Caliph Omar Ibnolhattab declared before the people that Mohammad didn't divorce any of his wives. At the same time, Allah has revealed the following verses on the occasion: 4 «If ye twain turn unto Allah repentant (ye have cause to do so) for your hearts desired (the ban); and if ye aid one another against him (Mohammad) ...». The verse. It may happen that his Lord if he divorce you, will give him in your stead wives better than you, submissive (to Allah) believing, pious, penitent, devout, inclined to fasting, widows and maids» [Banning, v. 5].

This is **Mohammad** the gallant and genial. In the time he threatens, punishes and sympathizes, he had many ways for its time and place. He was a tutor to teach every husband, wife and his nation till the end of this world.

Islam's achievement for Human Civilization in Prophet Mohammad's era

Here I mention a few essential achievements as replies for some fabricated charges against the Islamic religion and the holy Prophet (God's prayers and peace be upon him).

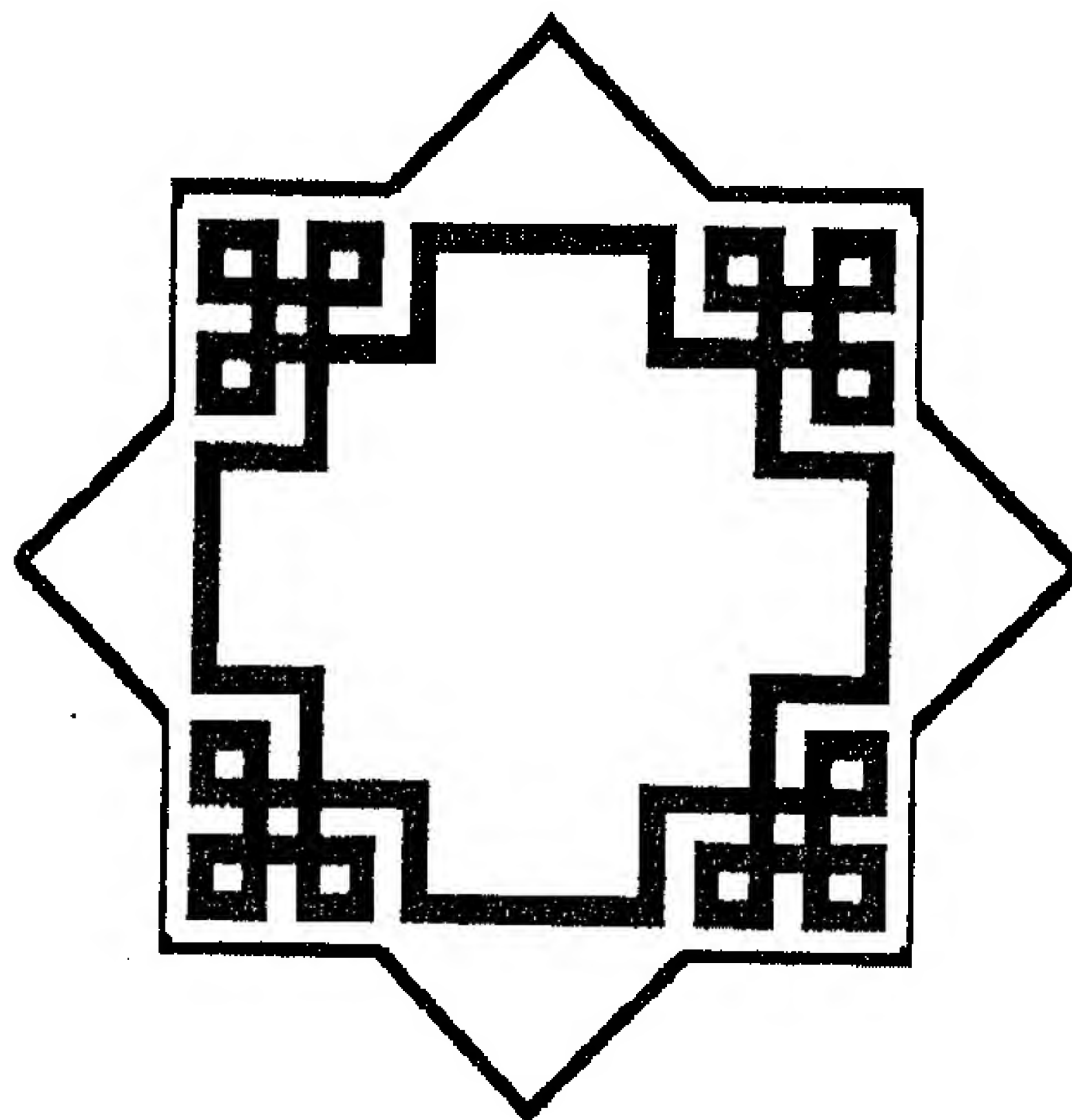
I would like to state some clear proofs for addressing the mind thought and aware conscience:

The Glorious Qur'an is the constitution of Islamic religion, and Allah's book is the comprehensive book of all sciences for this world and the hereafter and it is also a statement for all peoples.

- 1- Women were given their rights which they were denied among the pagan Arabs.
- 2- Laid the foundation of the indulgent principles and symbols of the international relation.
- 3- Banning the aggressive war among the tribes save in case of self defence.
- 4- Freed the slaves and banning slavery.
- 5- Laid the bases of Social costudy.
- 6- Formed the new Arab state which is known recently as the Arab World, and the Islamic states from different languages all over the world.
- 7- Corrected the system of adoption, rather costudy.
- 8- Forbade the burying alive of the female children.
- 9- Laid the bases of striving for the sake of Allah with lives, wealths and good works⁽¹⁾.

(1) Dr. Nabila Hassan Mohammad: The history of Arabia State, P. 57.

- 10- Eliminated the idols and statues around the Kaaba, and all the Arabian peninsula has believed in the One God.
- 11- The first mosque in Islam was built in Almadeena.
- 12- Forbade the discrimination and racial acts and called out equality among the folk, he said there was no difference between white man and black, no difference between red and yellow; all are human beings.
- 13- Established the five Islamic pillars (Two testimonies, performing the five daily prayers, paying the poor-due, Fasting the month of Ramadan & performing Pilgrimage to the Oldest House).
- 14- Made the prayers towards Kaaba.
- 15- Set up the consultation system before taking any decision.
- 16- Changed the primitive Arabs to a civilized nation.
- 17- Laid the human rights.



Selected Arab and Foreign References

- 1– Ibn Kasir: Prophet's Biography.
- 2– Dr. Ahmad A. Ghalwash: The Religion of Islam, vol. 1 & 2, Qatar.
- 3– El-Tabry: The history of Messengers and Kings.
- 4– Alan Gilchrist: Modern English Reading, London.
- 5– Galal-eldeen Alsuty: Algamea Elsagheer Fi Ahadees Albasheer.
- 6– Hassan Ibrahim Hassan: The Plotical Islam History.
- 7– Said Haron Ashor: The Prophet's wives, London.
- 8– Dr. Aisha Abdel Rahman: The Prophet's wives, Cairo.
- 9– Abbas Mahmoud El-Akad: Facts of Islam and His Opponent's Fals-hood.
- 10– Abdel Smea El-Masry: Mohammad The Prophet of Al-Islam, Cairo.
- 11– Dr. Mohammad Ibrahim Hassan: The General Islamic History.
- 12– Dr. Aly Ibrahim Hassan: Women Have Share in Islamic History, Cairo.
- 13– Marmaduke Picktall: The Meaning of The Glorious Qur'an.
- 14– Mohammad M. El-Sawaf: Wives of the Prophet and Wisdom of Polygamy, Cairo.
- 15– Dr. Mohammad Badr: The Prophet's wives, Cairo.
- 16– Mohammad Hussein Haikal: The Life of Mohammad.
- 17– Mohammad Farid Wagdy: The Interpreted Qur'an, Cairo.
- 18– Mansour El-Refaay Ibid: Ideas on Believer's Mothers, Cairo.
- 19– Maurice Gaudetroy De Mombynes: Mohamat, Paris.
- 20– Carle Brockelman: History of The Islami Peoples, London.
- 21– William Montgomery Watt: Mohammad at Madeena, London.